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The Outlook of Missions

VOLUME XVI

MARCH, 1924

NUMBER 3



NEW GRACE REFORMED CHURCH, CANTON, OHIO
Rev. J. Theodore Bucher, Pastor. Dedicated, January 20, 1924.

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

—2 Corinthians 4:17

Casting aside all things that mar,
Saying to wrong, depart!
To the voices of hope that are calling you,
Open the door of your heart.

—EDWARD EVERETT HALE.

"To know that our life is fulfilling its divine destiny gives us power to dispense with many things and to reinterpret all untoward things in the light of ultimate triumph."

"While the earth remaineth
Stands the great decree
Sowing-time and harvest
Shall not cease to be."

Do not let timidity, or conventionality, or false counsels of selfishness, or any wrong ideals of life, stand in the way of great and courageous choices and of heroic commitments to unselfish missionary purposes! Let us do with our lives what we shall wish that we had done when we come to the end of them, and look back!

—ROBERT E. SPEER.

The words of Jesus do not sound more faintly as they travel down the centuries. The instructions He gave so clearly time and again after His resurrection that His message and His work should be spread throughout all the nations, are heard with greater distinctness today than at any time since the apostolic age.

—J. LOVELL MURRAY.

"There are many of us who begin to realize that the happiest condition of life, and, indeed, the only condition of life that is happy at all in the true sense of the word, is that a man should have his work and do it; that he should have work to do and be able to do it; that he should be able to do his work to earn a living and stand unshamed among his fellow-men, conscious that he serves them and helps them by the work he is doing. That, we begin to perceive, is the supreme felicity upon this planet, the only thing that any one of us may seriously desire as the condition of a good life."

In a day when there is no hope for our civilization except in superior character, Christians should recall that the cross of which they sing means something besides singing—sheer courage to live above the average and ahead of the time.

—HARRY EMERSON FOSDICK.

"How wonderful it is—and yet it is what we would expect of God—that since the foundation of the world He has sent His messengers, His ministers, His servants to proclaim His will and to preach salvation! So He has kept the world in touch with Himself, in spite of human sinfulness and wandering."

Religion is none other than the total bearing of an individual toward the Being who controls life's situation. The home and hearth is the place for this transmission. The home contacts are so many, so permanent and so varied that this is the outstanding place for effective influence.

The religion of our nation can never rise higher than the religion of the home.

—NORMAN E. RICHARDSON.

Wisdom's treasures are intellectual, moral and spiritual. If we have no recoil against evil we are in a dangerous condition. Without wisdom you cannot safely order common life, much less can you discharge your office as a custodian of public affairs. Wisdom is attainable by any man who will make the necessary effort.

—JOHN GARDNER.

The way to God is by the road of men.
Find thy far heaven in near humanity!
Love the seen neighbor as thyself! Thereby
Thou lovest him unseen who is thy all!

—EDWIN ARNOLD.

"Beside us to guide us, our God with us joining,

Ordaining, maintaining His Kingdom Divine,
So from the beginning the fight we are winning;

Thou, Lord, wast at our side, all glory be Thine."

The Prayer

GRANT unto us, Almighty God, Thy peace that passeth understanding; that we, amid the storms and troubles of this, our life, may rest in Thee, knowing that all things are in Thee, under Thy care, governed by Thy will, guarded by Thy love.—AMEN

—GEORGE DAWSON.

The Outlook

VOLUME XVI
NUMBER 3
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of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

A TRIBUTE TO DR. GOOD

Rev. David Van-Horne, D.D.

(President of the Board of Foreign Missions in 1878)

AN INVITATION from the Foreign Mission Board of the Reformed Church in the U. S. to attend the memorial services suggests the thought of President Coolidge in his recent address, where he says that Washington accepted the responsibility offered him and made the sacrifice necessary for its accomplishment. We may say the same concerning Dr. Good's acceptance of the Presidency of the Foreign Mission Board in 1893. Of this Dr. A. R. Bartholomew, secretary, writes: "His was a unique entrance into the circle of our Board. He had not served any apprenticeship as a member of the Board, but at its very first meeting after his election by the General Synod we chose him as our president. And what a wealth of faith, wisdom, patience, devotion and zeal he brought to his high and sacred position." The Reformed Church in the United States in former years assisted in the support of the Rev. Benjamin Schneider, missionary of the American Board (Congregational) at Aintab, Syria; it also contributed to Foreign Mission work under other agencies. But in 1878 the General Synod at Lancaster, Pa., authorized its own Board to undertake Foreign Mission work. The secretary at that time was the Rev. Dr. Thomas S. Johnston, of Lebanon, Pa. As a result of previous correspondence the secretary, with the writer, interviewed the secretaries of the Reformed Church in America, and the Presbyterian Churches, in New York City. They suggested a district in Northern Japan, centering at the city of Sendai, as a field of opera-

tions. This offer was officially accepted by the Board, April 22, 1886.

A beginning had been made in Tokyo by the Rev. Ambrose D. Gring in 1879, and also by the Rev. Jairus P. Moore in 1883. The Rev. William E. Hoy entered upon the work in Sendai in 1885, and was joined by Dr. Moore, who, with him, founded the educational work now called "North Japan College." The growth and development of this movement compare favorably with that made by other denominations in other fields. Under the efficient presidency of the Rev. Dr. David B. Schneder, the institution has recently reported 54 teachers and 731 students. Also the Miyagi Girls' School, under Rev. Dr. Allen K. Faust as principal, has 33 teachers and 322 pupils. This work in Japan, together with that in China, yields a result of the highest encouragement. The progress in these two fields, as is usual in mission work, has not been secured without strenuous efforts and at times has been prosecuted amid many discouragements.

At the early meetings of the Foreign Mission Board in 1878, the members, including the writer, were the Rev. Drs. Charles H. Leinbach, C. Z. Weiser, Thomas S. Johnston, Benjamin Bausman, J. H. A. Bomberger, Nicholas Gehr and Joseph F. Santee. The elders were Rudolph F. Kelker, Goldsborough S. Griffith, George Gelbach and William Seibert. All except the writer have now passed away. There was but a slight financial basis at first for the undertaking, and the members had but little acquaintance with the actualities of the foreign work. But to all who have real

or traditional acquaintance with the personalities represented in the first Board, it is evident that they felt called of Providence to be leaders in this denominational movement to carry the Gospel to the heathen world. They were all tried men. The work was begun and continued in the spirit of prayer, and also in the spirit of co-operation with Foreign Missions at large.

As might be expected by those engaged in this work of faith, there have been new recruits added in later times to the working force. With those on the field and the workers at home there is a goodly assembly now of witnesses, of both sexes, who like those in Ezekiel's vision stand upon their feet a united denomination, a great company, a mighty army (38:15). Among the added workers we mention the name of the present secretary, the Rev. Dr. Allen R. Bartholomew, whose 20th anniversary in that office was celebrated in 1922. On that occasion it was fittingly said: "We thank Almighty God for having sent him to the men who, 20 years ago, constituted this Board, or sent these men to him. . . . It is our wish that he may be spared for many years to be the leader of this work among us." The mantle of Dr. Johnston, his predecessor, has fallen upon him; may he indeed be spared many years to continue his invaluable activities in this service!

With the departure of Dr. Good, after 31 years of labor in this field, we are reminded of the outstanding fact that his fellow-workers here have been wonderfully preserved and blessed. The Rev. Dr. Moore, after 41 years of work in Japan, is the Nestor of the evangelistic service in that important field. His fellow-worker, Dr. Schneder, president of North Japan College, has lately been signally honored by the Japanese Government. They are now together in this country pleading for funds to restore the buildings in Tokyo destroyed by earthquake and fire. May their efforts be crowned with abundant success. May they have the prayers and gifts of the entire Church added to God's blessing. "Except the Lord build the house, they labor in vain that build it."

Mention must be made of the China Mission, where the Rev. Dr. William E. Hoy is the honored president of the institutions at Yochow. Other faithful workers are on the pioneer front line of service at Shenchowfu. Of them all it has been well said: "Amid great discouragements and bitter disappointments they have steadily carried on the work; as a result beacon fires have been kindled in many hearts." The civil war now in process in that country brings danger for all foreigners; only one, the Rev. Mr. Reimert, has died there the martyr death. His was a great sacrifice, but we trust all his successors will be protected. The graves of a number of our faithful missionaries are to be seen, however, near the banks of the Yangtse River, and many others in the Empire of Japan. Dr. Good's knowledge of the great needs in the China Mission caused him to make one of his last bequests to that country.

The destructive earthquake, which destroyed the Ferris School in Yokohama, Japan, on September 1, 1923, carried with it the beloved president, Miss Jennie Kuyper, of the mission of the Reformed Church in America. She was fastened beneath its ruins by her arms, and called to her friends who watched for her, but was unable to reach her: "Give my love to all our friends; the Lord's will be done." This is the expression of the martyr faith: "Not my will, but Thine, O Lord, be done." With that exclamation she faced the advancing flames, "Thy will, O Lord, be done." In remembrance of her departure and of dear Dr. Good's death, we add this poem of praise, from the old hymn:

"For all the saints who from their labors
rest,
Who Thee by faith before the world
confessed,
Thy name, O Jesus, be forever blest.
Alleluia!"

FROM KANSAS CITY

Enclosed find one dollar to pay for my subscription for another year. I note with pleasure the improved general appearance of the magazine. It looks good to me.—Miss Emma Boob.

WHAT IS HAPPENING TODAY IN CENTRAL EUROPE

REV. ADOLF KELLER, of Zurich, Switzerland,
European Representative, Federal Council of the Churches

SINCE last summer the conditions in several of the countries of Central Europe have not improved; in Germany they are much worse. It may be that in other countries the State as such is slowly recovering, as it is in Austria, but this improvement has not yet influenced the condition of the churches or individuals.

A journey of information through several countries in Europe confirmed to me what we knew already—that not only churches and all kinds of institutions can no more be supported without foreign help, but that thousands of persons engaged in such work are suffering black hunger and hardest privation. Pastors, professors, all kinds of social workers, their families, deaconesses, are facing desperate conditions, and many of them are near starvation or in such a reduced state of health that the slightest attack kills them.

There are pastors who do hard work during eight hours of the day and can attend to their parish work only in the evening or Sunday, undernourished and exhausted as they are. There are others who can no more visit the more remote parts of their parish because they have no shoes. Many have had no new clothes for many years. Pastors' wives, especially with large families, doing all the work alone, are breaking down under their heavy burden of sorrow. Deaconesses contract tuberculosis in increasing numbers because a heroic work and undernourishment undermine rapidly their strength. Only one word of the need of the children. A child, when asked what was her Christmas wish, said: "*A big piece of bread.*"

Of course, this general need is felt also in the numerous institutions. More than eighty institutions of a philanthropic character had to be closed lately. Parishes have to close their parish houses. Old and poor people have to be sent away from their homes, where they have shelter in cold rooms without light in the

dark winter days. Hospitals are nearly empty because the people can no more afford to pay. It is obvious that the life of a church must suffer if its evangelical institutions are reduced. Also churches can no more hold their general assemblies because the delegates cannot afford the railway fares.

Nevertheless the churches make great efforts for helping the masses. They try to bring them not only the word of God but a piece of bread. They organize all kinds of collections, they organize soup kitchens, they interest the farmers and rich merchants in their relief work and see just now a unique opportunity for a great and necessary social work for the starving and freezing masses. The great problem for them is how to save the middle class people who hitherto were the finest set of the nation and counted the most numerous supports of the evangelical institutions. *The middle class is dying.* Woe to the doctor who falls sick! A professor's or a pastor's or an artist's life is a tragedy, especially if there are children to whom these people can no more give a better education. The Church hears the command of the Master: "Give ye them to eat!" But this is possible today only if the churches are supported by foreign help.

The need has one good indirect effect. It stirs up the inmost forces, and it draws the people and the churches together. Already the helping churches of Europe form a ring of brotherly love around their unfortunate sister churches. Everywhere it is felt that we can no more remain isolated—that we have to organize a great concerted action. A much deeper understanding for all kinds of co-operation and federation movements is thereby reached. Even poor churches like the Waldensian or churches in Czecho-Slovakia contribute according to their means to the Central Bureau for Relief, showing thereby that they appreciate what can be done by common co-operative efforts.

Surely American Protestantism cannot

fail to see what opportunity is given her! In supporting the work of the Central Bureau, in furthering these co-operative movements and in collaborating with them America can participate in a constructive work which the political agencies have not been able to accomplish.—*Federal Council Bulletin.*

WHY I AM GLAD I CAME BACK TO CHINA

Minerva S. Weil

IS it because of a safe and delightful journey when there were dangers all about us, or because we were kept from harm in the midst of real danger in trying to get through the fighting lines on our way to Shenchow? To be sure these experiences increase our faith and help us realize more fully God's care over us and the reality of His presence in and round about us.

Or is it the long line of students, members of the Church and friends who come to the river side to greet the newcomers and returning missionaries? These add to passing pleasures but true joy is found when we get to see the inner life of these people and know that they have turned from darkness to light, from the worship of idols to the living God.

The new Esther Shuey Snyder Memorial Building for Women's Work is about finished and has been used for more than six months. The furniture is being made for the chapel and various class rooms; the outside of the building is still to be painted. Three conferences with the Chinese have been held in this building. Fifteen women come for study as day pupils, women's meetings are held here weekly, and also a kindergarten Sunday School, under the direction of Mrs. Beck and Mrs. Bysted.

While itinerating in December we spent two days in Wang Tsun, a large business center practically untouched as yet so far as Women's Work is concerned, and four days in Pao Tsing where we have access to 160 women and girls from ten different counties. They attend a government school opened by General Chen, an aggressive leader and

military official over ten counties. Thirty of these students came to a women's meeting on Saturday evening and forty—including eight teachers—to the Sunday School and morning service. We felt that a special victory had been won for Christ when we saw Mrs. Pung, Principal of the Industrial Department, at the morning service. Mrs. Pung is a vegetarian and a devout idol worshipper. She heard the Gospel for the first time that Sunday morning. Several weeks earlier she even refused to allow Christian women in her department to attend our chapel service.

How it does encourage our hearts to see Christian women—well on in years—to ask the Holy Spirit to open their hearts and help them understand the Gospel. That awful fear of evil spirits is removed, peace restored and it is not uncommon for women of over fifty, not only to learn to read but also to teach others.

Just last week a woman of over forty said to me, "If only we had heard the Gospel when we were young—before our hearts were hardened by idol worship."

Friends, let us not miss our opportunity to reach the young as well as the old of this generation. To do this we need workers! Workers who are willing to let God use "the foolish things of the world to confound the wise; the weak things of the world to confound the things that are mighty."

In Wang Tsun we were told a few days ago about a young boy who had been studying with Evangelist Hsiung. When the little brother of this boy was sick one day, the older brother knelt in prayer and asked God to heal the baby. By evening there was a decided change for the better. The father who heard the prayer and saw the child improve took the idols from the shelf and has since joined the inquirer's class with his son.

"It pleased God by the foolishness of preaching to save them that believe."

I am glad I came back to China to help tell the "Good News" to some of the many who have never heard. Shenchow, China.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

DEDICATION OF THE GRACE REFORMED CHURCH, CANTON, OHIO

THE dedication of the new Grace Reformed Church, Canton, Ohio, Rev. J. Theodore Bucher, minister, took place on Sunday, January 20th, with fitting ceremonies. The festive occasion was opened with an orchestral selection rendered by Mrs. J. Theodore Bucher and her children, Wendel, Vincent and Vivian.

The Rev. E. P. Herbruck, D.D., Pastor Emeritus of Trinity Reformed Church, was present and made the morning prayer and pronounced the benediction. Greetings from the Canton Ministerial Association and the Churches of Canton were given by the Rev. C. E. Manchester, D.D., President of the Canton Ministerial Association and former pastor of the late President, Wm. McKinley. The Dedictory Sermon was preached by the President of the Board of Home Missions, the Rev. C. E. Miller, D.D., on "Building the Church." The Dedictory ritual consecrating the Church was read according to custom by the pastor, Rev. J. Theodore Bucher.

At noon a congregational picnic dinner was enjoyed in the gymnasium of the Church by the members of the Church and Church School. The afternoon was spent socially.

The evening service was a Dedictory Reformed Rally in which all the Reformed Churches of Canton participated. The First, Trinity and Lowell Churches dispensed with their evening services to unite in this Rally. The local pastors, the Revs. R. W. Blemker, H. Nevin Kerst, D.D., and O. P. Foust, all made appropriate addresses of greetings and each of their Churches was represented by musical talent in the program. The sermon was preached by the General

Secretary of the Board, the Rev. C. E. Schaeffer, D.D., on "The Church with a Program." Building Superintendent, J. S. Wise, was present and directed the taking of pledges toward the new Church.

Grace Church is one of the missions built by a gift from the Forward Movement, by money derived from the sale of the old Grace Church, by finances provided by the Board of Home Missions, and by pledges and gifts from the members and friends of the Church.

The architects were Charles Bolton & Son, of Philadelphia, Pa., and the builders were the George H. White Construction Co., of Canton. The architecture is Gothic and the Church has a churchly atmosphere throughout. On the basement floor are rooms for the following: heating plant, kitchen, shower baths, lavatories, stage, gymnasium and social floor, gallery rooms for spectators or class rooms. On the main floor are the vestibules, wedding and Church parlor, Church auditorium, ministers' room, the Primary and the Junior Departments Class rooms. There is also a gallery.

Grace Church, in Northwest Canton, in architecture, building, equipment, location and opportunity, is a fine expression of the ideals of the Board of Home Missions and a very tangible expression of the possibilities of the Forward Movement.

J. T. BUCHER.

"Speak for the right!

A voice, when other men are silent,
A word, when other men are wrong,
Spoken in love, with courage vibrant,
Will summon men and make them strong.
Speak for the right!"

NOTES

AT a joint meeting of the Consistory and executive officers of the auxiliary organizations of St. Mark's Mission, Lincoln, Neb., of which the Rev. A. R. Achtemeier is the pastor, a plan was adopted whereby the program of the Church may be unified and co-ordinated. Each organization is to have a definite aim and a definite plan. These aims and programs are to be united and co-ordinated so that the work of the various organizations does not overlap on some fields and leave other fields entirely uncovered. Every member of each organization is to be challenged with some definite piece of work.

* * *

The New Year has started off well for the Tamms-Mill Creek, Ill., Charge, of which the Rev. L. S. Hegenauer is the pastor. The Budget has been raised, and the new officers of the various organizations are taking hold and showing their interest. Since January first the pastor stays for the Sunday School hour at Tamms, after which he motors eight miles to Mill Creek for the preaching service.

* * *

Our Brooklyn Jewish Mission, of which Rev. Geo. Wulfken is the Superintendent, held a Christmas Festival on December 22nd, that was pronounced "the best ever" by a converted Jewish woman who has attended the Mission for years. The songs and recitations of Jewish children, commemorating the Messiah's birth, brought tears to many eyes. A recent recruit to the teaching force of the Sunday School is Mrs. Frank, who has given exceptional testimony among her people on the streets, though threatened with personal violence. She has speedily won the children's hearts.

* * *

The Rosedale-Temple Charge, Pa., of which Rev. Fred D. Wentzel is the Missionary, is giving a Stewardship pamphlet to all its Sunday School pupils over 12 year old, even to those who do not take part in the Stewardship Essay Contest. Special literature has been ordered for those who are interested in the Essay

Contest and prizes are offered in addition to those to be awarded by the United Missionary and Stewardship Committee.

* * *

Dr. David H. Fouse and his co-workers in the Denver, Colorado, Community Church are greatly encouraged by the brightening prospects for increasing usefulness in that great city. A retired business man attended the services several Sundays, and then gave \$500 towards the Building Fund. This is one indication of the new friendships that are being formed, and the fine spirit which is being manifested in this growing work.

* * *

Christmas observance began at Trinity, Detroit, Rev. F. W. Bald, pastor, on December 23. The morning service included appropriate music and sermon. In the evening the story of the Nativity as given by Matthew and Luke was dramatized by the Sunday School, reverently and impressively. The congregation and school crowded the auditorium. At 6.30 on Christmas morning a large number gathered for worship. Following this service the young people prepared and served a breakfast. On Friday the Cradle Roll, Beginners' and Primary Departments, with mothers of the children, were given a party. After games, recitations, songs and refreshments. Santa Claus appeared and distributed booklets. On Saturday night the Glee Club of Heidelberg University rendered a very enjoyable concert to a large audience. On Sunday night, December 30, the choir sang the cantata, "Star of Hope."

* * *

Faith congregation, State College, Pa., remembered the pastor, Rev. E. H. Romig, and his wife on Christmas with a purse containing \$43.50. A substantial offering was received for Bethany Home. A Girls' Missionary Guild was recently organized under the direction of Mrs. Frank Fisher, of Centre Hall. The annual congregational meeting on January 7 boasted of an attendance of ninety-one members. All reports showed substantial gains and increased spiritual interest. Apportionment covered. Total receipts for the year, \$7,277. On New

Year's Day the pastor visited fifty-seven homes, representing the entire membership. 206 communed on January 7. Of this number, seventy-one were Reformed students. Dr. R. H. Dotterer assisted the pastor. A School of Religious Education, participated in by seven denominations of the borough, completed its organization. Dr. Jacob Tanger and the pastor represent Faith Church. Pastor Romig was elected President of the Board of Control and of the Directorate. The other members of the Directorate are Dr. H. M. Battenhouse, Professor of English Literature, and Professor W. S. Hoffman, Registrar of the College. The sessions of the school will be conducted in the building of the School of Liberal Arts every Monday evening.

* * *

On December 30, at 2.30 P. M., the congregation of St. Luke's Church, Wilkes-Barre, Pa., broke ground for their proposed new Church edifice on the recently purchased site, located at the N. E. corner of N. Main street and Hollenback avenue. In spite of the inclement weather, a brief and interesting program was rendered. The pastor, Rev. H. A. Shiffer, presided. Brief remarks were made by Revs. Homer S. May, pastor First Church; A. D. Decker, of the M. E. Church, and Robert F. Kline, pastor, Calvary Episcopal Church. Dr. W. D. Happel, of Lebanon, offered prayer and pronounced the benediction. Special music was featured by the choir. The pastor, followed by the members of the consistory, threw out the first shovels full of dirt. A very liberal offering was received for the building fund.

* * *

Christmas was observed in Olivet Church, Philadelphia, Rev. Maurice Samson, D.D., pastor, on December 23. The disagreeable weather affected the attendance somewhat. The pastor preached on "The Sublime Anthem." The decorations were beautiful, the work of an artist. The evening service was largely attended, and was in charge of the Sunday School. A delightful program was rendered. Never were the children and young people of Olivet better prepared for their task. Offering for Bethany Home, \$459.84. Several

adult classes forwarded money and baskets of choice edibles to unfortunates in the city. The choir rendered the cantata, "Prophecy and Fulfillment," to an appreciative audience December 30. The latter part of September and the middle of December Industry Lodge, No. 131, F. and A. M., and University Chapter, Royal Arch Masons, were guests of Olivet. The Church was crowded to its capacity on both occasions. The Missionary Society held their Thank Offering service November 28, using the playlet, "Broken Bridges." Offering netted over \$89. Work in Olivet is moving forward.

* * *

On the 13th of January the Mission at Greensboro, N. C., of which Rev. H. A. Fesperman is the pastor, held its largest mid-winter communion. Dr. F. C. Seitz, of Greensburg, Pa., was present on January 27th and preached twice. The Woman's Missionary Society has been divided into three circles and bids fair to do splendid work. A visitation campaign was conducted Sunday, the 20th of January, with twenty-five members doing the work. One hundred calls were made in one afternoon by this committee upon prospective members. As a result there will be several additions to church membership during the following month.

* * *

The Rev. J. M. Zehring, pastor of Trinity Mission, Mountville, Pa., reports that on the last Sunday evening of each month he allows the young people to assist in the service. He calls it the Intermediate Congregation. The ages are from twelve to twenty-four. In the morning service he has the Juniors, from six to twelve years of age. Thus far the plan has worked out most encouragingly.

* * *

The Rev. A. Bakay, pastor of our Hungarian Mission in Akron, Ohio, has sent to Headquarters what appears to be a very interesting Year Book of the congregation. We are sorry that we cannot read it, but it is most attractively gotten up, and we are sure that it will go far in accomplishing the purpose for which it was gotten out, which is, "to inform and inspire the people to renewed activity and devotion to Christ and His Church."

DETROIT DOINGS

A COMPLETE surprise was perpetrated on Rev. and Mrs. F. W. Bald by the members and friends of Trinity Church on Friday evening, January 18th, the occasion being the seventh anniversary of the pastorate. About 125 persons partook of a sumptuous dinner prepared by the ladies of the Church. Mrs. Walter Anderson, as toastmaster, sounded the note of the loyal devotion of the congregation for the pastor and wife. Mr. M. R. Adams, a charter member and charter elder, spoke of the early days of the congregation's history and of the coming of Reverend Bald. Elder Wilbur Clothier, in a few well chosen words, presented to Rev. and Mrs. Bald in behalf of the congregation and friends, a purse containing \$100 in gold. Mrs. Bald was also presented with a beautiful corsage bouquet, less perhaps in money value, but even more valuable in its message of appreciation for her untiring labor in behalf of the Church. Miss Alvina Hannig shared with the pastor and wife the anniversary occasion, it being the second anniversary of her service in the church as pastor's assistant. She was presented with a magnificent bouquet. A number of pleasing numbers were rendered throughout the program.

Because of the small part which the writer, pastor of Grace Church, had in founding and organizing this congregation, he and his wife were invited to attend the anniversary celebration. It was a pleasure to say a few words in behalf of our brother pastor and his good wife with whom it has been truly a joy to fellowship during the seven years. We were reminded of the heroism displayed when the challenge to the mission was accepted by Reverend Bald. The community was entirely new; many of the families were living in small houses or temporary tarred paper shacks. The mission had been organized with twenty-six charter members. They had secured a lot upon which a comparatively small payment had been made; a tent, much the worse for wind and storm stood on this lot, being used as a Church. It contained plank benches, an old stove and a "wheezy" organ. Not much to

invite a man to leave a fine Church under the shadow of Mercersburg Academy. Not much in equipment; but the field was a promising one and the prospects for a strong Church were in evidence. Today the congregation of 165 members, with a Sunday School of 500, worships in a fine brick edifice, on one of the most popular drives in the northern part of the city with property, including an eight-room parsonage, worth \$75,000. Incidentally, the writer made mention of the fact that more than a year ago The Board of Home Missions opened another mission in one of the finest residential sections in Detroit. A site containing three lots costing more than \$11,000 was secured, and a very attractive, portable chapel was secured at a cost of more than \$5,000. An exceptional nucleus of twelve or more active Reformed people gives the mission a strong force of leaders. Notwithstanding all over our Church men have been challenged and not one accepted. Here is a pastor and wife who possess the heroic, who accepted a challenge that was far less inviting, and with prospects not nearly so great as those in our new mission, but who, seeing an opportunity for real service for the Master, accepted the call of the Board of Home Missions. May God bless pastor and people.

C. A. ALBRIGHT.

THE LITTLE BROTHER

On the back page of an issue of *Everyland*, I find the following: "*Everyland* has found its Big Brother in *The Missionary Review of the World*," therefore, *Everyland* must be the Little Brother. Now this Little Brother is in distress because it has been neglected for some time, and it wants all of its friends to come to its relief and not allow it to die from malnutrition. How can we help? Well, there are several ways. We can secure single subscriptions at \$1.50 each, but in clubs of five it will cost only \$1.25 each. Then the "Big Brother," *The Missionary Review of the World*, whose regular subscription price is \$2.50, has made possible a combination order of the two magazines for \$3.00. You grown up folks, why not give yourselves and your children a treat by taking advantage of

the last named offer; or if you haven't children, you can give *Everyland* to some boy or girl that you know, who, perhaps, has not a parent to give them this magazine. Easter will soon be here and many of us like to give little gifts to our friends. Wouldn't it be splendid to give *Everyland* as an Easter gift to your own child or to some little friend? This magazine of International Friendship will do much to train the minds of the youth of today along the lines of world peace. Then, too, it is most enjoyable reading and just the kind of literature

which you will want to place in the hands of the boys and girls in whom you are interested. Miss Carrie M. Kerschner, Secretary of the Woman's Missionary Society of General Synod, tells me that they are offering a prize of a book to each one who sends in twenty or more subscriptions. Miss Kerschner is particularly interested in *Everyland* and wants to see it grow big and strong, and I know you are all going to help her to make this possible. Send your subscriptions direct to Miss Carrie M. Kerschner, 1505 Race street, Philadelphia, Pa. B. Y. S.

OUR SAN FRANCISCO KINDERGARTEN

Mrs. Belle DeCamp

IT is the day of Harumi's big adventure. To be sure, when one is three, life has seemed a series of adventures, one hardly less astounding than another. There was the day when the high basement stairs were successfully negotiated for the first time, and that wonderful occasion when an unfamiliar man who was said to be one's uncle came from Japan bringing choice gifts. Then there was that happy holiday when one went to the beach with "papa" and "mamma," and was allowed to run in the wet sand with little bare feet, and those expeditions of never failing delight when one went "way over to Fillmore Street" to buy a pair of shoes.

But somehow, Harumi senses from the conversation and manners of her elders that the day she is to start school will be the adventure of adventures.

She appears at the door of the Community House Kindergarten, tightly clutching mother's hand, big solemn, inscrutable black eyes taking in every feature of the room, and missing not a single gesture of that strange woman whom they call "teacher." She finds herself surrounded by what seems to be a whole regiment of little boys and girls. It is all most overwhelming. Harumi hides behind mother's skirts and the tears of shyness are not far away. But Kindergarten rooms and Kindergarten materials have been artfully designed for the very purpose of getting response from little folks. The cheery room invites her; the

materials call to her to come and touch and experiment, and soon Harumi has lost herself in their fascination, as later she will find herself in their developing possibilities.

Let me describe in detail the Kindergarten where Harumi will spend three happy years before she is old enough to enroll in the public school. It is in the new Reformed Church Community House of San Francisco, built by the Woman's Missionary Society of General Synod and equipped by the Mission Bands.

Imagine, if you will, a large, airy room, 38 feet by 43 feet, with ten large windows, each with its window box which will soon be filled with that most obliging flower, the red geranium which, in San Francisco blooms continuously. Under the windows are long seats which serve



COMMUNITY HOUSE KINDERGARTEN,
SAN FRANCISCO, CAL.

the double purpose of providing seats for visitors and giving useful storage space. The color scheme of the room is brown and a soft yellowish tan, and when the cretonne curtains which are under way, are completed, they will add a contrasting note of blue.

A "really and truly" fire place is one of the interesting features, delighting the eye at all seasons, providing comfort on chilly days, and last but not of least importance, proving most stimulating to the imagination when Santa is due to arrive. On either side of the fire place are twelve closets. They are well proportioned and sightly, but designed primarily so that the children may be trained in caring for their own material. Incidentally, they are serving a very unexpected and amusing purpose—teaching counting and the recognition of the figures from one to twelve. "You will find the crayon in number eight," says the teacher, and Sheginoba, who must have a bit of green crayon to finish his Christmas tree, is forced to count the closets or interpret the figures on the key tags—a real mathematical feat for a four year old.

In one corner, back of the piano, and to which an additional effect of privacy is given by means of a large screen, one finds "dolly's house." Toy beds, tables, chairs, dishes, wash-tub, ironing set, etc., furnish opportunity for "little mothers" to dramatize home life and have a little incidental instruction in "nice ways" in general.

The boys enjoy a carpenter bench equipped with saws, hammer, brace and bit—not toy tools, but serviceable ones that can give real experience in the art of making a chair from a packing box and a boat from—well, your true San Francisco boy can make a boat from almost anything. One of the special delights is called, for lack of a better name, a water table—a deep, zinc lined table into which water can be turned and which then becomes the San Francisco Bay or the Pacific Ocean to anyone with a modicum of imagination. Here we sail our wooden or paper boats—a real climax to a long effort in construction. Here may swim

the celluloid or paper ducks, fish, turtles, etc., and on other occasions, it is around this table that the children gather for soap bubble parties.

Probably the material enjoyed by the greatest number of children is the blocks. We have been fortunate enough to have the most up to date floor blocks which consist of six-inch boards of various lengths, and oblong prisms from six inches to six feet. These are mortised at either end so that they can be fitted together to make a house that does not fall down and which is large enough for children to enter, or a boat in which the entire class may set sail. We also have the Froebelian blocks and indeed, all of the older Kindergarten material which has proved its worth for many years—the colored beads for stringing, peg boards, construction papers, sand table, blackboards, etc.

When resting time comes, each child has his own little mat which he spreads on the floor. In these stimulating times, doctors are laying more and more stress upon the necessity of learning to relax properly. Our kindergarten session is long—from nine until two—and the little people need a break now and then, when nothing interesting is going on. They are taught to lie flat on their backs, arms outspread, and eyes closed. Even this simple attitude requires definite training but is most beneficial.

The Community House Kindergarten has its own well appointed kitchen. Here each little fellow is taught to wash his own milk bottle and here we hope to be able to prepare at least one hot dish for the noon luncheon. The kitchen has proved most useful at Mothers' Day parties when refreshments are always served.

Harumi enjoys her Kindergarten—there is no doubt of that. She is too young to feel gratitude as yet. She accepts it all, as her right, which is as it should be. But Harumi's mother understands and appreciates what it means to have this charming, safe place which she can entrust her little one for five hours a day. "So pretty here," she says in her broken English when she comes to visit.

Psychologists are emphasizing more and more the importance of this pre-school period where impressions are so vivid and so important in their effect. Harumi's days are filled with play but she is acquiring a very considerable English vocabulary. She is learning the social

"give and take" that comes from mingling with one's peers; little hands are being trained in various skills; the little mind is being developed by meeting its childish problems that come through the use of the material or through the social contacts. Harumi is becoming an American.

LIFE IN HUNGARY

THERE was a Hungary before the war and there is a Hungary which remains since the World War. But these two are not by any means one and the same. The present Hungary is only about one-third of its former size. The north-western section was cut off and annexed to Bohemia and with it now forms the Czecho-Slovakia Republic. The south-western corner was cut off and the Republic of Jugo-Slavia was formed, and the southern and southeastern portion known as Transylvania was given over by the Peace Treaty to Roumania. This cutting up of the original territory has wrought great harm and hardship for the people of Hungary. The country has naturally been disrupted. The natural and material resources have been distributed among other nations so that the territory still remaining is void of much of the former wealth and pride and glory of the Hungarian Empire. The people naturally are chafing under the existing political and economic conditions. The Roumanians have not altogether respected the rights of the minorities in this newly acquired territory of theirs. They have brought many and severe oppressions upon the people and have forced upon them not only their political, but also their educational and religious regime. The Reformed Hungarians in Kolosvar have been suffering exceedingly because of the unreasonable restraints which the Roumanian Government has imposed upon them. The policy of Roumania undoubtedly is to force the Hungarians to accept the Eastern orthodox religion, for the Protestants are not allowed to contribute to the support of their own ministers, neither is a congregation consisting of less than 300 members allowed

to call a minister. This eventually will obliterate all the smaller congregations belonging to the Protestant faith.

The economic conditions are likewise heartrending. The rise of prices and the decline of the purchasing value of their currency make living conditions almost impossible. Converted into American dollars the wages and salaries paid are exceedingly small. In some instances ministers and theological professors get the insignificant sum of two or three dollars a month. Widows of ministers are getting approximately half a dollar a year in the form of pension.

This situation in the economic and political world has its bearing upon other phases of life in Hungary. The social life is affected thereby. The Hungarian is by nature a social being. How these Hungarians love to stand around and talk with each other! Or they will sit under the eaves of their houses and discuss at length the problems of the day. Their homes are places of social fellowship and their meals become occasions of social music and dancing and merriment of various sorts, but in many places the voice of the musician is low and the sound of merriment has departed.

Hungary has always stood for a high educational type of life. It has a number of universities and schools of varying grades and most of the people obtain a fair education. Some of the choice young men are sent to other countries to continue their studies, such as to Scotland, to America, to Switzerland, and they invariably come back with a fair knowledge of the English language and a larger outlook on life. The conditions following immediately upon the war endangered the schools and colleges of Hungary. The

International Y. M. C. A. and the Student Volunteer Movement, under the leadership of Dr. John R. Mott, did much to keep the spirit of the student body alive during those critical days.

The religious life of these people is deep and devout. They love their Church. The Protestants are principally of the Reformed faith. Others belong to the Greek Orthodox Church and there is a considerable sprinkling of Unitarians among them. Since the war there is a revival of religious life and activity among these people and about a year ago they organized themselves for a great Evangelistic revival throughout the country.

It is from such a political, economic, social, educational and religious background that the Hungarians in America have come. They have brought with them many things that have been greatly treasured in the old country, and when once they shall have become assimilated into our American life they will make useful and loyal citizens of our country and devoted members of the Church of Jesus Christ. It is sometimes said that Hungary is the America of Europe and that no other country in the Old World resembles our own America quite so much as Hungary and no people quite so much as the Hungarians.

C. E. S.

MEETING OF THE EXECUTIVE COMMITTEE OF THE BOARD OF HOME MISSIONS

AS the January meeting of the Executive Committee of the Board of Home Missions is always planned to follow the annual meeting of the Home Missions Council, the same was held on Thursday, January 17, 1924, at headquarters, in the Schaff Building, Philadelphia. All the members and superintendents were present with the exception of Superintendent E. F. Evemeyer.

The following resignations were accepted: Rev. T. S. Orr, from Avon Street Mission, Akron, O.; Rev. A. J. Levengood, from First English Mission, Louisville, Ky.; the Rev. Geo. A. Ehrgood, from Hollidaysburg-Williamsburg Charge, Pa., and Rev. N. H. Fravel, from Marietta, Pa. Only one missionary was commissioned, namely, Rev. A. R. Achtemeier, for Lincoln, Neb., although Rev. A. K. Staiger was appointed stated supply for the Mission at Glassboro, N. J. One of the great problems confronting the Board at this time is its many vacancies. It may be of interest to many to see a list of these vacancies. They are as follows: Terre Haute, Ind.; Mt. Carmel, Dayton, Ohio; Avon St., Akron, O.; Louisville, Ky.; Omaha, Neb.; Lincoln, Neb.; Dexter Boulevard, Detroit, Mich.; Wilton Junction, Iowa; Ohmer Park, Dayton, Ohio; Freeport, Ill.; Sioux City, Iowa; West Hickory, N. C.; St. John's, Pottstown, and St. Paul's Stowe, Pa.; St. John's, Bethlehem, Pa.; Salisbury, N. C.; Hollidaysburg-Williamsburg Charge, Pa. The Mission at Marietta, Pa., is also vacant, but this has been referred to Lancaster Classis, with the suggestion that this be taken care of through a reconstruction of charges. It is also possible that several other vacant Missions can be taken care of in this way. Two new Missions were enrolled, namely, Wilson Avenue, Columbus, Ohio, of which the pastor is Rev. J. Pierce Alden; and Sherman, a suburb of Los Angeles, Cal., of which Rev. M. M. Noacker is pastor. An appropriation was made for seven months

to try out a new section on Long Island, N. Y., called Lynbrook. Rev. F. W. Kratz, pastor of St. Luke's Church, Brooklyn, N. Y., will look after this work and report his findings to the Board at its annual meeting in July, when the advisability of enrolling this as a Mission will be considered. Superintendent Evemeyer was also instructed to look into the advisability of starting work among the Hungarians in Los Angeles, Cal. Dr. Schaeffer discovered during his recent trip to the Pacific Coast that there are about 7,000 Hungarians living in Los Angeles.

Because of the financial condition of the Board it was not deemed advisable to go into any new building projects just at present, in spite of the fact that there were many Missions pleading for help. The Lowell Mission, Canton, Ohio, however, was given encouragement to the extent that the Board would be willing to meet its promise, made some time ago, when the Mission would fulfill certain conditions in the raising of funds. The First Church, Los Angeles, California, was given authority to purchase a lot for a relocation of its work. This was made possible by a very generous gift of \$5,000 from Mr. Will S. Prugh, of San Gabriel, Cal., for this purpose.

A plan was presented by Superintendent D. A. Souders to challenge our Magyar congregations, each to adopt a sister congregation in Transylvania, and help to support its pastor. Many of the Hungarian congregations have been sending relief money to their distressed friends and relatives in Hungary, particularly in Transylvania, and Superintendent Souders is anxious that such money shall not be dissipated or inequitably distributed, and therefore he is seeking some method whereby moneys raised for this purpose may be sent through proper agencies and thus be applied where it will count the most. The plan was approved by the Board.

For many years it has been the custom for the Superintendents and Departments to present their reports personally to the Executive Committee and to the Board, but it was felt that much time was consumed in this way, and therefore it was voted at the annual meeting of the Board last July, and reiterated by the Executive Committee last October, that the report of the General Secretary should take on the character of a general survey of the whole field and of the entire work of the Board, based on such information as the Departmental Superintendents have previously furnished him. The report of the General Secretary, Dr. C. E. Schaeffer, therefore, was of a very comprehensive nature and touched on all phases of the Board's work. He called attention to the fact that the Home Mission Day, November, 1923, had not been the great success which we had hoped it would be, and gave certain reasons for this. It is expected, however, to put forth redoubled efforts this year, when the work on the Pacific Coast will be stressed, to make the special day a pronounced success both educationally and financially. Dr. Schaeffer then touched on his trip to the Pacific Coast, a detailed account of which has already been published. Each one of the Departments was then taken up. The Church-building Department received seven Church-building Funds, two of \$1,000 each, representing a total of \$4,500. In addition to this, the Missions themselves have paid back on their loans \$7,948.43. There has been received from the Forward Movement during this period \$22,748.60. The receipt of these moneys made it possible to invest with the Missions the sum of \$18,807.49.

The following Churches are nearing completion and practically ready for dedication: Grace, Canton, Ohio (which was dedicated January 20); Austintown, Ohio; Wyomissing, Pa.; Third, Greensburg, Pa., and Sunday School building at Punxsutawney, Pa. Improvements were made in Ellwood City and at McKeesport, Pa. The Church at Lincolnton, N. C., which had been built ten years ago, is now free of debt and was formally dedicated on December 23. The Mission at Lenoir, N. C., sold its old property and bought another one from the Baptists at a cost of \$12,500, and took possession January 1. The Karmel Mission, Philadelphia, paid off its debt and had a public mortgage burning in November. The Sunday School building at Collegeville, Pa., to which a loan of \$10,000 from this Board was made, has been completed and was dedicated during the quarter. The Mission at Woodhaven laid its cornerstone, and St. Luke's Mission, Wilkes-Barre, sold its old building and broke ground for a new house of worship on a lot recently purchased. The Community House, San Francisco, has been completed and was dedicated December 2. This was made possible through the gift of the W. M. S. of General Synod of \$42,000, which is the largest contribution ever made to the Board of Home Missions. This Depart-

ment, in accordance with instructions from the Board, negotiated for the purchase of a house for Professor Toth, at Lancaster, and also adjusted the financial situation of the Bausman Memorial Church, Wyomissing, Pa., and of Emmanuel Church, Allentown, Pa.

For the Immigrant Department he reported that the Superintendent, Dr. D. A. Souders, had so far recovered his health and strength as to be enabled to attend to most of the duties pertaining to the work of the Department. The Superintendent has been helpful to the Missions in his Department in guiding them in the holding of their annual congregational meetings, the election of officers, the adoption of a budget, etc., as well as working out a definite program and curricula for the Daily Vacation Bible Schools and the work of the deaconesses.

The Superintendent of the Department of the East has upon his heart to make a round of the Missions within his territory during each year. Within the last quarter he visited twenty-eight of his Missions and conferred with all of them relative to their different problems and conditions. In connection with the meeting of the Eastern Synod he conducted a conference with the missionaries and their elders, where vital problems pertaining to their respective fields of work were duly considered. He also gave his services to several congregations not on our roll, but which are seeking to work out a special program so as to meet their community-wide responsibility. He has also been interested in bringing certain congregations in given communities together, either in the form of a merger into a single strong congregation, or into a pastoral charge consisting of several congregations, thus relieving the Board of further support, or at least greatly reducing its present appropriation. Such steps can be successfully carried out only by the co-operation of Classes, congregations involved and the Board itself.

In the Department of the West the Superintendent has busied himself principally in an effort to secure men to fill the numerous vacancies in the Missions under his jurisdiction. Some of these are suffering seriously and are in danger of missing their opportunity if the securing of regular pastors is much longer delayed. The Superintendent is the director for his area of the Evangelistic Conferences held during the latter part of January.

For the Department of the Pacific Coast, Dr. Schaeffer stated that the appointment of Superintendent and Mrs. Evemeyer as our representatives on the Pacific Coast has already been amply justified by the splendid services which they have thus far rendered. They have in a measure at least stabilized our work and reorganized it upon a better basis. They have saved the Board thousands of dollars in the building of the Community House in San Francisco, and have given our work on the Coast a new start and a fresh impetus. Abundant opportunities for missionary work present themselves in Los Angeles and in

lower California. Los Angeles has grown in the last three years from 600,000 to over 1,000,000 population. Unless we can enter now into some of these newly developing fields we shall miss our opportunity forever. The First Church, Los Angeles, must relocate at an early date. The committee in charge is now seeking a suitable lot. Mr. Will S. Prugh, of San Gabriel, is a very warm friend of our work on the Coast and he has contributed of his time and thought as well as of his money for this work. He showed his spirit of helpfulness by contributing \$3,000 to our Japanese Mission in Los Angeles a few years ago, and recently he promised \$5,000 for our English Mission there. This promise has been made good since January 1, for his personal check for that amount is in the hands of our treasurer. This makes it possible to buy a lot as soon as the proper choice can be made. The Japanese Mission in Los Angeles is very comfortably housed and is doing a splendid piece of work under the direction of Rev. Mr. Namekawa, who is in charge of the work during the absence of Mr. Kaneko. The Japanese Mission in San Francisco had all its thought and effort centered on the completion and dedication of the Community House. This fine building was dedicated on December 2.

The Commission on Evangelism was next taken up and announcement made of the series of simultaneous conferences covering practically the entire denomination. The far-reaching results of such meetings cannot be estimated. Rev. E. N. Evans was made the Director of this Campaign. Dr. Zartman is conducting evangelistic meetings in the Eastern Synod and his services are very greatly in demand.

The Commission on Social Service and Rural Work is planning to furnish material to "The Heidelberg Teacher" on "Social Implications of the Sunday School Lessons," by Rev. David Dunn, and articles giving the rural background of the Sunday School lessons by Rev. Paul Yoder. The Rural Field Worker, Mr. Ralph S. Adams, has been active in completing a survey of the rural Churches for our denomination in gathering pictures from various sources, from which slides suitable for a stereopticon lecture have been made. He has also delivered a course of lectures on rural problems before the Seniors of the Theological Seminaries of our denomination. A very detailed outline of work for the current year has been prepared by our rural field worker, which will keep him busily engaged every day during this time.

The work of the Harbor Missionary and that of Professor Toth, the Hungarian professor at the institutions in Lancaster, were touched on, as well as the Forward Movement and the United Missionary and Stewardship Committee, Missionary Education Department, and Outlook of Missions.

Dr. Schaeffer also reported the death of Rev. T. F. Stauffer, which took place during the quarter. He was for many years a mis-

sionary under our Board and was a faithful and loyal supporter of our policy and interests in the Middle West. He also reported the death of Mrs. T. C. Strock, the wife of our missionary at Calvary Church, Bethlehem.

Treasurer Wise presented his report, which showed net receipts in the General Fund of \$50,481.91, to which gross items such as bank loans and previous balance are added, making total gross receipts of \$104,822.75. The total expenditures, including reductions of bank loans to the amount of \$15,500, amount to \$99,126.45, leaving a cash balance on hand of \$5,696.30. In the Church-building Department the net receipts were \$30,741.87, to which should be added the amount received from Missions in payment of their debts to the Board, \$8,272.28, and collection of loans to the General Fund, with previous cash balance added, making gross receipts of \$70,889.42. The expenditures, including reduction of bonds and bank notes, amount to \$64,930.59, leaving cash balance on hand of \$5,958.83.

The outstanding event of this meeting was the formal presentation by Mrs. B. B. Krammes, president of the Woman's Missionary Society of General Synod, of the Community House of the Japanese Mission, San Francisco, Cal. In a very gracious manner Mrs. Krammes turned over to the Board of Home Missions this splendid building, which was erected from the Thankoffering of the women of the Church, which, to use the words of Mrs. Krammes, "is really a spiritual offering." The building cost \$42,000, and an additional \$1,000 has been turned over to be applied on the furnishings. This building is entirely free from debt, and it is the desire of the W. M. S. G. S. that the Board will never mortgage it. A bronze tablet will be placed in an appropriate place in the building with a proper inscription. President Dr. C. E. Miller replied in a fitting manner, accepting this splendid gift, which is the largest ever made to the Board of Home Missions, and on motion proper resolutions were passed, expressing the gratitude of the Board for this gift from the W. M. S. G. S.

Dr. Wm. E. Lampe appeared before the Board and spoke on the apportionment. Dr. W. F. DeLong and Elder J. Q. Truxal also were present during part of the session and spoke on the Forward Movement. Considerable time was given to this matter, particularly to the campaign to be launched to collect the amounts that will be due by June 30, 1924, on the subscriptions. The members of the Board and superintendents are entering very sympathetically into this campaign and will hold themselves in readiness to co-operate with the Forward Movement and respond to whatever call may be made upon them to realize the end in view. It is only in this way, as we realize the money pledged, that we will fulfill our promises to our Missions. The next meeting of the Executive Committee will be held at headquarters, Philadelphia, on Thursday, April 24, 1924.

B. Y. S.

OBSERVATIONS OF THE TREASURER

J. S. Wise

OUR Board requires a brief monthly report from each one of its missionaries. A more formal report is required quarterly and a still more formal one annually. The monthly one is stripped of all formalities. No specific questions are to be answered, neither are there any special statistics demanded. It is up to the missionary to make that report attractive and alive, or dull and dying. It may be long, or it may be short. A postal card often answers the purpose. Some men frequently say much on a postal card, while others say very little in a long letter. The spirit of these reports usually reveals the why and the wherefore of the subsequent success or failure of the work of the mission.

The question is often asked, especially by the new missionary, "What does the Board want to know?" I should answer by saying, and I say it unofficially, "The Board wants a brief statement of the finest, biggest, most Christly piece of work that was accomplished during the month." Surely no month can pass without having accomplished something of which we can be justly proud; something for which we go to our Lord and thank Him for having used us in its accomplishment. What a thrill would be given our General Secretary were every one of our missionaries to report the triumphs, or the things overcome, next month, instead of sending in the usual reports that frequently mean little or nothing. The triumphs are many, I am sure! Then why not report them? The missionary may consider them ordinary, but to others they are extra-ordinary!

I have picked out four sentences from the reports of last month. I shall take them up in order, and be it understood that they are not exceptional, so that I am not thinking now of any particular individual. I consider that we have an unusually fine lot of missionaries on our roll, many of whom are modestly underestimating their own personal values. The sentences I have selected are, therefore, quite common and may be found in a great many of the reports.

The first one says, "I have nothing out of the ordinary to report." Now what does that mean? Is any work that is done for the Lord and His Church ordinary? Is preaching the glad tidings, the good news, ordinary? How about visiting the sick, relieving the suffering, bringing hope and cheer to the discouraged, helping the distressed or giving comfort to those in sorrow? If all these things, with many others, are comprehended in the phrase "Nothing out of the ordinary," then I beg of you, Mr. Missionary, please coin another. Our office is in need of thrills.

Another says, "Nothing of interest to report, things going along as usual." Now I am sure the writer of that sentence does not mean exactly what he says. "Nothing of interest" in a whole month and then to add "as usual!" Impossible! We do not have a single missionary on our roll who would be content with such a record as that. The good brother has been very unfair to himself! That report was written hastily and thoughtlessly. Just here I consulted my own note book for January and I find it packed full of interesting data, all pertaining to great and far-reaching accomplishments—from daily office routine, which to me is very interesting, to inspiration received and given at Hanover, Canton, Akron, Alliance and Youngstown, Home Missions Council at Atlantic City and the regular quarterly meeting of the Board. In this same brief month I found time to attend the Evangelistic Conference in Philadelphia and report the same to St. Paul's Reformed Church, Fort Washington, on the following Sunday. I also attended Dr. Good's funeral and spent a half day in New York to make final payment to the Magyar Reformed Church of that city of \$3500.00. A small volume might be written of the many interesting office transactions, but I have said enough to show the thoughtlessness involved in a report that "Nothing interesting" has happened. Mr. Missionary, please coin another phrase; we need thrills!

Still another of the same type: "I have

again *put in* the full month as a missionary." Here we have ambiguity with a vengeance! It smacks too much of the mechanic watching the clock. It has one redeeming feature—"as a missionary." My dictionary says, "A missionary is a person who is sent to propagate religion." If, then, the writer of that report meant to imply that he was "on the job," alert, ready to seize every opportunity for service, constantly proclaiming the good news, making himself felt in every laudable community enterprise, then, indeed, has he "put in the full month as a missionary." But why not say so—say it in language that we can understand? My! What a thrill that would bring!

The fourth one is more heartening. It

is not very definite, but it has the ring of triumph. There are others like it. Out of this class the Home Mission notes published in the OUTLOOK OF MISSIONS are gleaned. Let me quote it: "January proved an unusually busy and successful month. I have preached to capacity audiences, etc." There you have it—positive! The etc. refers to several outstanding and concrete accomplishments. It sounds somewhat like that masterful report that Jesus gave to the emissaries of John: "Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

The following Funds were received within the last six months and are hereby gratefully acknowledged:

899—The St. Luke's. Reformed Church of Baltimore Gift Church-building Fund of \$500.00. Contributed by the Ladies' Aid Society of St. Luke's Reformed Church, Baltimore, Md. Given to St. Luke's Reformed Church, Baltimore, Md., on its indebtedness to the Board.

900—The Edward Keller Wettach Gift Church-building Fund of \$500.00. Contributed by the Rev. Dr. and Mrs. E. D. Wettach, of Youngstown, Ohio, in memory of their son. Given to Third Reformed Church, Youngstown, Ohio.

901—The Solomon Baker Church-building Fund of \$1,000.00. Contributed by Solomon Baker, Hagerstown, Md. Invested in Dexter Boulevard Reformed Church, Detroit, Mich.

902—The David C. and Lydia A. Harr Church-building Fund of \$500.00. Contributed by Mrs. Lydia A. Harr, Souder-ton, Pa., through Mount Hermon Reformed Church, Philadelphia, Pa. Invested in Bohemian Reformed Church, Cicero, Chicago, Ill.

903—The Frantz-Alderfer Church-building Fund of \$500.00. Bequest of

Elizabeth R. Frantz, in honor of her husband, the Rev. A. P. Frantz and as a memorial to her parents. Invested in Third Reformed Church, Greensburg, Pa.

904—The Miss Mary E. Ruhl Memorial Church-building Fund of \$500.00. Contributed by Mr. and Mrs. Willard F. Ruhl and daughter Ruth, of St. John's Reformed Church, Mifflinburg, Pa. Invested in Carrollton Avenue Reformed Church, Indianapolis, Ind.

905—The Robert S. and Caroline W. Jamison Gift Church-building Fund of \$1,000.00. Contributed by their sons of Greensburg, Pa. Given to Third Reformed Church, Greensburg, Pa.

906—The John M. Jamison Gift Church-building Fund of \$500.00. Contributed by John M. Jamison, Greensburg, Pa. Given to Third Reformed Church, Greensburg, Pa.

907—The Abraham Beam Church-building Fund of \$500.00. Bequest of Abraham Beam, of Beam's Reformed Church, near Jennerstown, Pa. Invested in St. John's Reformed Church, Kansas, N. C.

908—_____ Church-building Fund of \$500.00. Contributed by _____.

(Concluded on Page 116)

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, *Executive Secretary*

THE NEW COMMISSION AND ITS WORK

THE present Commission on Social Service and Rural Work is constituted as follows: Prof. George W. Richards, D.D., Rev. C. W. Brugh, Rev. David Dunn, Miss Ruth Gillan, Rev. C. J. Snyder, Rev. John Sommerlatte and Rev. Paul D. Yoder. Dr. C. E. Schaeffer is an ex-officio member.

Dr. Richards is President, and Rev. Paul D. Yoder is Vice-President. These officers, with Rev. David Dunn, constitute the Executive Committee to conduct the affairs of the Commission between meetings. Superintendent J. M. Mullan is Executive Secretary of the Commission. Mr. Ralph S. Adams represents the Commission as Rural Church Field Worker, under appointment by the Board of Home Missions.

The Commission was asked by the Ohio and Mid-West Synods to make a study of the causes of war and publish the same. This task is in the hands of a Committee consisting of Dr. Richards, Rev. John Sommerlatte and Rev. C. J. Snyder.

The completion of the survey of the whole rural field is going forward with the co-operation of the Classical Committees. This is the first complete study of our rural churches that has ever been undertaken. Bulletin No. 3 contains the results of the survey up to the meeting of the General Synod last year.

Mr. Adams is conducting a course of lectures during the winter in each of our three seminaries on "The Rural Church and Community."

The Commission has taken action to continue the Social Service and Rural Church numbers of *The Messenger* and *The Christian World*.

The Rural Church Worker, a bi-monthly bulletin, goes to all the ministers of the Church. *Information Service*, a weekly periodical published by the Re-

search Department of the Federal Council, in the interest of Social Service, Rural Church and Racial Relations, goes to the chairmen of all Synodical and Classical Committees, as well as to all the Commission members.

Rev. David Dunn has been chosen to write the "Social Implications of the Sunday School Lessons," to take the place of Dr. Vollmer, who has left the Reformed Church.

The Commission is interested in two educational processes in the service of social religion: the socializing of the Public Worship and the socializing of the curricula of the Religious Educational courses. The General Synod's Liturgical Commission has been asked to concern itself with the former. The Federal Council's Commission on Church and Social Service, as well as other groups and individuals, are interested in the latter problem. *The Commission requests pastors who have been experimenting with the problem of socializing their catechetical work to report their efforts and results in order to give others the benefits of their work.* R. S. V. P.

Dr. T. F. Herman, Chairman of Eastern Synod's Committee on Social Service and Rural Work, represents the Reformed Church on the Forum Speakers' Bureau of the Community Relations Department of the Federal Council. Have any of the Reformed Churches had him speak in their forum meetings?

The Commission will again co-operate this summer with the Lancaster Summer School in the interest of the Rural Church, and with other denominational or interdenominational schools for rural pastors.

Circulating libraries now exist for the use of pastors at the Eastern and Central Seminaries, and the Mission House is establishing such a library also.

Four bulletins have been published by the Commission, copies of which can be secured for distribution by any person who writes for them, without expense, as follows: No. 1, WHAT IS THE SOCIAL GOSPEL? No. 2, THE SOUL OF THE RURAL COMMUNITY; No. 3, THE RURAL CHURCHES OF THE REFORMED CHURCH IN THE UNITED STATES, and No. 4, THE CHURCH AND THE SOCIAL ORDER.

A leaflet has been published on THE PROBLEM OF RECREATION by a Committee and the Executive Secretary, approved by the General Synod, and highly commended and commented on by outside agencies. Officials of the Playground and Recreation Association of America have expressed themselves as much impressed with this pronouncement on the question of recreation, and are using it in their work. This Association is also using this material as its own Bulletin No. 955. A social worker, who is a member of the Reformed Church, has written us about this from New York: "I want to tell you how very fine I think the conclusions and recommendations are. I am delighted that the Reformed Church has taken this stand on recreation." We had 5,000 copies printed and may have to have a second edition to supply the other folks who haven't yet discovered it.

An attempt is being made in the interest of more effective service to define the functions of the Commission, the Synodical and Classical Committees on Social Service and Rural Work, and their relation to one another.

The Federal Council's Commissions on the Church and Social Service, in which we are co-operating, is preparing a manual as a guide in the study of local church fields, both rural and urban, to take the place of the one that has been in use for several years, known as WHAT EVERY CHURCH SHOULD KNOW ABOUT ITS OWN COMMUNITY, now out of print.

We still have copies of SOCIAL WORK IN THE CHURCHES and

shall be glad to supply study groups with copies for their use, without expense, if they will give us the benefit of a report of their social efforts.

We have a few copies of Vital Questions Leaflet, Nos. 1, 2, 3, 4, on THE OPEN SHOP—THE AMERICAN PLAN OF EMPLOYMENT, by Harry F. Ward; DISARMAMENT—SHALL THE U. S. LEAD OR FOLLOW? by Mary Jenness; HAVE YOU FREE SPEECH? by Roger N. Baldwin; CO-OPERATIVE HOMES, by Agnes Warbasse. These leaflets are published by the Methodist Federation for Social Service. We shall be glad to share our copies with applicants as far as they go.

(Continued from Page 114)

Invested in St. Peter's Reformed Church, Punxsutawney, Pa.

909—The Henry M. Shook Church-building Fund of \$500.00. Contributed by Grace Reformed Sunday School, Washington, D. C. Invested in the Magyar Reformed Church, 69th Street, New York City.

910—The Minerva J. Beard Church-building Fund of \$1,000.00. Contributed by John A. Beard, Mifflinburg, Pa., in memory of his deceased wife. Invested in the Magyar Reformed Church, 69th Street, New York City.

911—The Emmanuel Reformed Sunday School Church-building Fund of \$500.00. Contributed by the Emmanuel Reformed Sunday School of Hazleton, Pa. Invested in the Magyar Reformed Church, 69th Street, New York City.

THANK YOU!

Miss OUTLOOK OF MISSIONS celebrates her sixteenth birthday by appearing in a complete change of costume. For fifteen years she has worn the same style of dress and now she comes forth in a new dress of blue. We extend congratulations upon her birthday and wish for her many happy birthdays to come. May her future be as bright as her past, full of inspiration and blessing.—*The Christian World*.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

AN UNUSUAL MEETING OF THE BOARD OF FOREIGN MISSIONS

THOSE who were present at the annual meeting of the Board of Foreign Missions could not help but feel that the members were imbued with the sense of loss and sadness. There was the vacant chair of the President, formerly graced with the presence of the late Dr. James I. Good. For thirty-one years, this genial spirit was the wise leader and kind counsellor of our work in Japan and China. No wonder that his absence was keenly felt. And yet we believe in the communion of saints, and as such we were made conscious of his abiding influence in the great cause we all love.

With the exception of Elder David A. Miller, who is in New Mexico, and the treasurer emeritus, Dr. Joseph L. Lemberger, all the members were present. Besides we had with us, in addition to all our associate workers, at home, Dr. J. P. Moore, Dr. and Mrs. D. B. Schneder, Rev. Paul F. Schaffner, Miss Mary E. Gerhard from our Japan Mission, and Miss Esther Sellemeyer, Mrs. T. E. Winter, Miss Marion P. Firor and Dr. William F. Adams from our China Mission.

At the annual meeting, it is customary to receive reports from those who are directly associated with the Board. Our Field Secretaries, Rev. Jacob G. Rupp and Dr. Daniel Burghalter, gave full account of their labors. How few of us do enter into the difficult service that these brethren have been rendering the church during the past fourteen years! Visiting the churches and interviewing individuals, which entails much travel, is no easy task. That the members are made directly conversant with the growing needs of our fields in Japan and China is largely due to these two men who are often cast down, but not discouraged. The Department of Missionary Education, under the able guid-

ance of Dr. A. V. Casselman, is affording a wealth of missionary information for the people, young and old, unheard of before this time. The special illustrated lectures on our work in Japan are in constant demand. Our Summer Missionary Conferences are now nearing self-support. The theme for 1924-25 will be China. Dr. William E. Lampe told of the plans of the United Missionary and Stewardship Committee. Special emphasis was laid on the need of a thorough acquaintance with and acceptance of the new and higher apportionment. Mrs. Irene Anewalt, Treasurer of the W. M. S. G. S., related in a most captivating manner the aid that the Woman's Missionary Society of General Synod is rendering the Board in the work among the women and children in Japan and China.

As is well-known, Dr. and Mrs. George W. Richards spent the past year in a tour of inspection of the Missions in the Orient. It was most illuminating and inspiring to have Dr. Richards tell of his impressions of the work in Japan and China. He saw the work of the missionaries with an open mind, and his fine descriptions of the work, its progress and prospects, should hearten the members, and give them new courage and fresh zeal. One of his wise comments was: "Keep up the quality of the men and women sent."

The losses in our missionary forces by death, marriage and withdrawal have been great in recent years. All the Board could do was to bow to the inevitable, and repair the broken ranks. This we have tried to do at the recent meetings, and we believe with signal success. It is seldom that the Board has had before it such an array of fine, capable and consecrated applicants. By a strange providence these young people seem to be well-qualified to fill the *vacancies* on the fields as follows:

Miyagi Girls' School—Miss Edith Helena Huesing, of Lafayette, Indiana. Graduate of Purdue University, 1922. Teacher of Domestic Science and English in High School, Watanah, Indiana.

Kindergarten Teacher, Japan—Miss Anna Isabel Noss, daughter of Dr. Christopher Noss. Graduate of Mt. Holyoke College, 1921. Taught English in Ilion, N. Y., High School two years and is now taking course in Oberlin Kindergarten Training School, Oberlin, Ohio.

Woman's Evangelistic Work, China—Miss Alma Mary Iske, Indianapolis, Ind. Graduate of Laim Business College, Indianapolis. Stenographer for business house and last two years, Field Secretary for Girls' Missionary Guilds and Mission Bands.

Medical Department, China—Mr. John Calvin Stucki, Black River Falls, Wis., son of Rev. Jacob Stucki, missionary to the Winnebago Indians. Graduate of Mission House Academy and College, 1914, University of Wisconsin, Medical Course, 1922, now completing course in Indiana University Medical School.

Huping Christian College, China—Rev. Paul Vivian Taylor, of Lancaster, Pa. Graduate of Muhlenberg College, 1914, pursued special studies in Education, Graduate School of University of Pennsylvania. Taught four years in Schuylkill Seminary, Reading, Pa. Minister of the Pearl Street Evangelical Church, Lancaster, while completing his theological course in the Seminary at Lancaster.

Who will take the place of Dr. Good on the Board, must have been the burden on many hearts, who are praying and working for the work to go on, and prosper. This question found a ready answer in the unanimous choice of Dr. George W. Richards, who we believe is God-sent at this particular juncture of the work. It was with the same unanimity that the motion of Dr. Frederick Mayer prevailed that Dr. Charles E. Creitz should be elected President of the Board. Dr. Creitz has been a member of the Board for twelve years, is one of our foremost pastors, an executive of sound ability, and a man whose heart

warms with a world passion. Dr. Richards will take the place of Dr. Creitz on the Executive Committee; Dr. Creitz will succeed Dr. Good on the Board of Trustees of Huping Christian College and on the Committee of the United Mission in Mesopotamia.

The members wrestled with a number of needs, which are not in the Budget for 1924, and for which no funds are at hand. Among them was that for beneficiary aid in the Theological Seminary of North Japan College. About \$3,500 additional is required, due to the fact that this year there is an unusual number of young men preparing for the Christian ministry. It costs about \$180, on an average for their support. The Board voted this help and the Secretary shall solicit from friends who may be willing to provide these funds. An exceptional offer of a lot for the new Kanda Church, Tokyo, was reported at this meeting, and its purchase approved.

The Board endorsed Secretary Hughes' attitude on the Immigration Bill, and voiced a protest against the Japanese exclusion clause. This is not only Christian, but consistent, if the missionary is to live and labor and continue his past influence in Japan. The Secretary made a strong appeal for a hearty support of all the Board members and missionaries in helping the Forward Movement Commission to raise the 80%, due by June 30, on the subscriptions pledged by pastors and people.

The Board appointed Treasurer, Rev. Albert S. Bromer, and the Secretary to gather in a Memorial Volume the addresses at the funeral services and the memorial service for Dr. Good as also the tributes from Boards, institutions and individuals.

The annual conference of the Board with the missionaries will be held at Hood College, Frederick, Maryland, next July.

The Memorial Service, in honor of Dr. Good, in the Miller Hall of the Schaff Building on Tuesday afternoon, March 4th, was attended by a large audience. The several addresses were truly laudatory of a great and good man, and only words of appreciation for this splendid

recognition on the part of the Board were heard on every hand. A fuller account of this service will appear later, as also of the public reception held in honor of Dr. Moore, our senior missionary, and

Dr. and Mrs. Richards. Thus is given a mere cursory account of two days of business, in connection with the Board of Foreign Missions, the like of which is unknown to the writer.

MR. TAMOTSU UTSUGI

By Henry K. Miller

The city of Tokyo, Japan, is divided into fifteen wards called *ku*. Of these Kanda, Koishikawa and Azabu are of particular interest to our Reformed Church people, for we have a church in each. When Dr. J. P. Moore lived in the capital, he cherished the hope of starting a new interest in Azabu, but the exigencies of the work as a whole called him to the northern city of Sendai. Later, when Rev. Shohei Arai returned from America, where he had spent a part of his time in the Central Theological Seminary at Dayton, Ohio, the way opened for establishing a new mission in that ward.

One of the early converts was a bright Middle School student by the name of Tamotsu Utsugi, whose home was quite near the mission. The young man took an active part in the Sunday School and church work. In the course of time he entered Meiji Gakuin, a mission college in Tokyo, partly supporting himself by working as a "helper" or secretary to the writer. He graduated from the Theological Department of that college in 1922. Mr. Utsugi was then settled as pastor of the little congregation in Kawamata, a silk-weaving town in Fukushima prefecture, where Christian work had been carried on for many years without much success. The new pastor threw himself whole-heartedly into the work, which then began to improve. However, the military conscription system soon reached out after him. Being of good physique, our friend felt sure he would be taken. Ordinarily conscripts must serve two years, but men who volunteer and pay a certain sum of money are released after a little more than a year. In order that he might lose as little time as possible, Mr. Utsugi did not wait to be conscripted, but volunteered for military service, the Joint Evangelistic Board lending him the money required by

the army regulations. He is now a private in the heavy field artillery. We have here an example of the handicap imposed upon missionary, as well as all other work, by militarism.

At present the so-called democratic spirit is somewhat rampant in Japan, tending (at least in thought) to reduce the different classes of society to a common level. However, traditional respect for one's teachers is by no means dead yet. Mr. Utsugi has been maintaining contact with his boyhood pedagogues by means of correspondence, to show his gratitude and keep alive old associations. Recently one of these sent him unexpectedly "the grateful tiding" that she had become a Christian. His other teachers

(Continued on Page 123)



MR. TAMOTSU UTSUGI

A FIANCIAL EXHIBIT OF THE BOARD OF FOREIGN MISSIONS

The Board of Foreign Missions has received from the Forward Movement up to January 1, 1924, the sum of.....\$478,321.00

The following *Summary of Expenditures* shows how this money has been used:

New Missionaries	\$162,000.00	
Missionary Residences, Japan and China	72,000.00	
Middle School, North Japan College....	70,000.00	
Eastview Schools, China.....	45,000.00	
Chapels, Parsonages and Lots.....	60,000.00	
Primary School Buildings, China.....	\$8,400.00	
Heating Plants for Schools.....	6,200.00	
Business Office, Japan.....	6,100.00	
Hunan Theological School.....	4,000.00	
Land for Hospital, Yochow.....	3,500.00	
Scientific School Apparatus.....	2,000.00	
Repairs to Properties Purchased.....	2,900.00	
		33,100.00
European Relief		13,000.00
Rhenish Mission, China.....		5,000.00
Survey and Plans, China.....	1,500.00	
Additional Land, Yochow.....	1,400.00	
Architect's Plans, Japan.....	1,700.00	
Tokyo School, Missionary Children....	1,500.00	
Kuling American School.....	1,500.00	
Native Graduate Students, China.....	900.00	
Newspaper Evangelism, Japan.....	650.00	
		9,150.00
	\$469,250.00	469,250.00
Balance		\$9,071.00

The above figures are based on the quarterly statements of the Mission Treasurers to October 1, 1923. When the fourth quarterly statements are received, they will no doubt add to the total expenditures of Forward Movement Funds, thus accounting for the small balance.

The Forward Movement has been a veritable God-send to the work of Foreign Missions. Much of the splendid progress made in Japan and China during the past four years is due to the *new* workers, *new* buildings and *new* equipment made possible by Forward Movement funds.

The expense for the outfit, travel, language study and salaries of new missionaries sent out up to December 31, 1923, amounted to \$162,000. Four new mar-

ried missionaries entered the evangelistic work of our Japan Mission, bringing much needed reinforcement. One of these was placed at Wakamatsu, releasing Dr. Noss for the general oversight of all of our evangelistic work. Another has taken charge of the important city of Akita, on the west coast, where we should have located a missionary at least fifteen years ago. The evangelistic work in China received a like strengthening. Four new married missionaries have charge of this work in the Yochow and Shenchow districts. Their coming has permitted some of our older missionaries to engage in special forms of service and made possible the opening of a new Station at Yungsui, among the Miao tribes—a part of our field which has been sadly neglected. New workers have been

provided likewise to fill urgent needs in the faculties of our educational institutions and in our hospitals.

While our building program which involved an outlay of \$287,700 may seem extensive, yet we have only been able to provide for a few of the most needy projects. Ten new missionary residences were provided in Japan and China and considerable sums applied to three others, at an outlay of \$72,000. The largest sum devoted to any one building, \$70,000, was towards the rebuilding of the Middle School of North Japan College, made necessary by the destructive fire of March 2, 1919. Over 600 students and their professors are now rejoicing in the large concrete structure, built on simple lines but well fortified against another devastating fire. The next largest sum, \$45,000, was applied to the purchase of land, the erection and furnishing of a modern three-story brick building for the Eastview Schools at Shenchowfu, China. For 10 years this had been a crying need.

Possibly no department of the work has received greater impetus through new buildings than the evangelistic. Fifteen

chapels and six parsonages for evangelists have brought blessings to companies of believers in Japan and China, after long years of waiting for their own houses of worship. Including the purchase of lots at a number of places, fully \$60,000 has been thus expended.

The growth of our Mission schools of elementary grade in China has been greatly advanced by the erection of several new buildings, besides a half dozen desirable properties have been purchased. Scientific apparatus, heating plants, and other equipment have been added to several of our educational institutions. The Business Office of the Japan Mission was also enlarged. These new projects with appropriation for their upkeep cost \$33,100.

In the work of European Relief \$13,000 has been expended; for the relief of the Rhenish Mission in China, \$5,000; Newspaper Evangelism, architect's plans, support of graduate students, etc., \$9,150.

According to the Survey of Needs submitted by the Missions in Japan and China, approved by the Board and adopted by the Forward Movement Com-

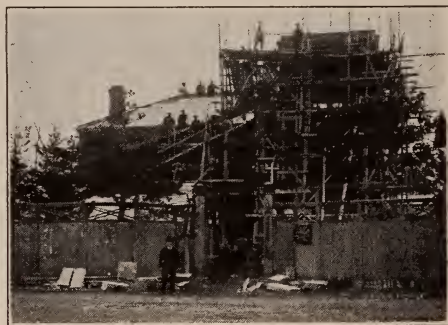


EVANGELIST AND PARSONAGE AT KAKUDA, JAPAN

mission, one could give a long list of unmet needs. We should provide a missionary residence at Akita to cost about \$10,000. Dr. Noss reports that the Evangelistic Board has selected eight places in North Japan and two in the Tokyo district where chapels or lots should be supplied at a total cost of \$47,500. Dr. Faust is anxiously awaiting the funds to begin the Extension to the Second Recitation Hall of Miyagi Girls' School—to cost \$25,000. Dr. and Mrs. Schneder are pleading for a fund to build the College Department, Science, Library and Gymnasium buildings for North Japan College. In China, we are faced with the necessity of building a new Church at Shenchowfu, as the present structure has become unsafe. The expense is estimated at \$10,000. Dr. Hoy is praying for the early erection of a Second Dormitory for Huping Christian College, a Science Building and the Reimert Memorial Administration Building. Miss Hoy is urging a second dormitory for the Ziemer Memorial Girls' School. The China Mission urges the building of three additional missionary residences and land for two others, the erection of three additional chapels and the installa-

tion of a water system for Huping, estimated cost, \$33,500. Woman's Hospital and extensive alterations to the Hoy Memorial Hospital at a cost of \$38,500 is a pressing necessity.

It is estimated that, if the subscribers to the Forward Movement will pay *in full* the four years of their pledges by June 30, 1924, the Board of Foreign Missions will receive, as its proportionate share, the sum of \$400,000. With this amount a number of the above buildings can be provided, the entire debt paid and the work carried forward with exultant joy. LET US PAY AS WE PRAY.



NEW CHURCH AT AOMORI, JAPAN

HOW THE FORWARD MOVEMENT HAS HELPED OUR EVANGELISTIC WORK IN JAPAN

Thanks to the Forward Movement, we have made great progress during the past year in that part of our Japan Mission field, not disturbed by the earthquake. North Japan is the hinterland of Tokyo and the stronghold of our Mission. The pictures shown in this issue represent some of the eight buildings that have been erected for the use of our congregations within the year. Two of them are parsonages. Sometimes circumstances compel us to build the parsonage before the chapel. The one at Kakuda cost only about \$1,500, and it will house, temporarily, the pastor's family, a kindergarten and the regular services of the church. But the construction is too cheap, and the building will be short-lived.

All the other buildings have been

superintended by the new Property Department of the Joint Evangelistic Board, Mr. Guinther and Mr. Hanyu in charge. The parsonage at Shinjo was planned by Mr. Hanyu and soundly built; cost \$2,000.

At the two capital cities, Aomori and Akita, substantial brick churches have been built, at a cost of \$8,000 and \$6,000 respectively. The plans were drawn by the American Architectural and Engineering Company of Tokyo. The building at Aomori is of the two-story type with the sanctuary upstairs and the accommodations for Kindergarten and Sunday School downstairs. The other chapels are of the one-story type, with the sanctuary at one end and the children's rooms at the other, so arranged that either side may be entered from the

same vestibule and both may be thrown together when the entire space is needed.

The chapels at Shiroishi and Ishinomaki in Miyagi Ken were planned by Mr. Guinther and Mr. Hanyu. They were to cost less than \$5,000; but the supply of galvanized iron roofing and Oregon pine flooring having been interrupted by the earthquake and what followed, the completion of the buildings has been delayed and the cost increased by about \$500 each. At the corner stone laying at Shiroishi the leading men of the community were in attendance. It is an illustration of the sympathetic attitude of Japanese society today.

OUR NEW OPPORTUNITY AT SENDAI

By Miss Mary E. Schneder

WITH the destruction of so many schools in Tokyo there has come to our Girls' School in Sendai a new opportunity for usefulness in taking in some of the large number of refugee students who have applied. This means a new opportunity not only for the high school department, but also for the so-called higher department, with its courses in Bible, English, Music and Domestic Science. As our school is one of the two girls' schools north of Tokyo that offer any education at all above the high school grade, we feel that the two or three years of advanced training provided by our higher department are going to have a larger and larger value in the Christianizing of our womanhood of the North. The work of our graduates of the Bible course as women evangelists you well know; and lately, owing to an increase of students in the other courses, we have been able to send out several fine young Christian women as teachers of English, Music, or Domestic Science in government schools of the North, even occasionally of the South.

But not only do these extra years give us time to establish and make very fruit-

ful the earlier years of effort in the high school, for those girls who have been with us all the way through; they also give us an opportunity to touch the lives of exceptional young women who, graduating from unchristian schools, come to us for a higher education. One of these latter was a recent graduate from our Higher Music course. Her family were strict Buddhists, her only brother, a bright, promising lad, had died of tuberculosis, her older sister was married, and it was probably left to her to carry on the family name and the worship of the ancestors by marrying a husband adopted into the family by the parents. Gently, gently, we tried to bring to her the Christian life, saying little, praying much. It must have been a hard battle for her, for her sense of duty to parents and family tradition was very strong. But finally, on the day before graduation, as she was in the very midst of playing her graduation recital, the decision came. That same evening, she asked, and was baptized by Dr. Faust, that she might make her "commencement" of life as a follower of Christ.

(Continued from Page 119)

invariably close their letters with: "I wish you success," but this lady is the only one who rejoiced his spirit by writing: "I have been saved by grace and am living a life of thankfulness." May our young soldier-preacher have many similar occasions to rejoice over the salvation of his fellow countrymen!



NEW CHAPEL AT ISHINOMAKI, JAPAN

FROM PEKING TO YOCHOW CITY, CHINA

THE visit of Dr. and Mrs. George W. Richards, of the Theological Seminary at Lancaster, Pa., had been promised us, but the turmoil all through China, and especially in Hunan, was such that we could hardly hope for the materialization of this promise. They came, however, arriving in Peking, October 7th, escorted by Rev. Carl Kriete, of Japan. Rev. Edwin Beck, of Yochow, met them, having been sent to Peking to meet them and to pilot the party to Yochow.

Several days were profitably spent visiting places of interest in and about Peking and getting somewhat in touch with the missionary life of the metropolis. Mrs. W. B. Pettus, of the Peking Language School, and friends of the Methodist Mission, and Peking Christian University, were especially cordial and helpful. We visited Peking Union Medical School and Hospital where we met our Miss Josephine Tang, now a Freshman, and she escorted us through the institution—The Rockefeller Foundation. At the Peking Union Theological School we found our Mr. Djou Yu Gia, who is now a Junior. Dr. Lew, Dean of the Seminary, was very cordial, and, among other marks of friendliness had the party to his home to dinner. Dr. Galt, Acting Presi-

dent of Peking Christian University, did us like honor.

Among the places of interest in the Imperial city which we visited were: The TEMPLE OF HEAVEN, the Confucian Temple, the Hall of Classics, the Lama Temple with its hundreds of Lama priests, young and old, and the FORBIDDEN CITY with its MUSEUMS full of wonderful treasures of Chinese art. One day we spent at the GREAT WALL; another we visited the grounds of the magnificent SUMMER PALACE.

The trip south to Hankow was made comfortably and safely by the "Peking Express." Our route lay through bandit-ridden Hunan; but the soldiers in evidence at the stations, as well as our armored cars and the guard with the train, gave us a sense of security, however well-founded it may have been.

Learning on our arrival at Hankow that a steamer would leave that night for Yochow, we made immediate arrangements for continuing our journey. Embarking that Saturday evening, we sailed through that night and through most of the next day. Sabbath on board found us arranging for a Christian service, and Dr. Richards was invited to speak. Missionaries of various denomi-



"PEKING EXPRESS" ON CHINESE GOVERNMENT RAILWAY

MR. GIAI,
GRADUATE OF
HUPING CHRISTIAN
COLLEGE
ON VERANDA
OF
TEMPLE OF HEAVEN,
PEKING



nations aboard attended this service and expressed warm appreciation of the inspiring message. It seemed very strange—the relief stood out so boldly—that a small group of young missionaries just out from America, representing an extremely conservative denomination, should refuse to participate in this Christian worship, not even to the extent of remaining in the same room! They actually withdrew from our midst! And they were American Protestants!

Yochow Port was reached at 3 P. M. Yochow friends were there to meet us and the remaining seven miles to Yochow was made in a "Red Boat." On the shores at Yochow City many Chinese friends were assembled and welcome to our visitors was expressed in thousands of firecrackers. Long lines of students from the Women's, Girls' and Nurses' schools formed an avenue of honor; and songs of welcome were sung as our guests passed through. At little later, a similar welcome was given at Lakeside by the boys of Huping. All of this was spontaneous welcome on the part of our Chinese friends.

The stay of our guests at Lakeside and Yochow was not long—not merely so long as we should have desired. But the uncertainty of the situation—the possibility of military debacle and of bandit raid was cause enough for uneasiness. And if their trip to Shenchow was canceled or the visit at Yochow cut short, we can only commend them for making so much of a visit as they did.

They were most gracious to accept all the simple tokens of welcome we and our Chinese friends could offer. They did us the great honor to accept our simple hospitality with pleasure.

Their sympathetic interest in all we are doing has been a great help and, together with their words of conversation and formal address spoken both to us and to our Chinese helpers, has been an inspiration worthy of their visit. We feel that Dr. and Mrs. Richards on their return to America will be eloquent advocates for our work in China. They will, of course, be advocates for the work in Japan and Mesopotamia as well.

We appreciate the visit of Rev. Carl Kriete, of our Japan Mission. He manifested a sympathetic interest that was distinctly helpful and his addresses, through interpreter to the Chinese, were well received. An interchange of visits such as this should be encouraged, as they develop a bond of sympathy and mutual helpfulness between the Missions.

Our interest and our prayers have followed Brother Kriete back to Japan; and our interest and our prayers are following Dr. and Mrs. Richards all the long way back to America. We pray for their safe arrival in the homeland; and we know that large opportunities will await them there for their enlarged experiences.

EDWIN A. BECK,

HELEN B. AMMERMAN,

STERLING W. WHITENER,

For the Yochow Station, China Mission.

COME ON ALONG!

Alliene S. De Chant

December 4—Packing, the order of the day—bottles, salves, bandages, et al., in the dispensary kit; small gifts from America, and tracts in the top tray of the evangelist's trunk; "eats" and utensils in baskets; bed-clothes in water-proof coverings, and itinerating togs in miniature trunks of bamboo and tin. Nor were the portable organ, the victrola, Coronas and flashlights forgotten, not to mention donations of fudge, fruit-cake and salted nuts.

December 5—Shoved off in the rain at 9 A. M. in a 39 x 5 cargo boat, on a 210-mile trip to our outstations along the "wicked waters" North river. Personnel: Miss Minerva S. Weil and Gung Nai Nai, evangelists; Miss Elizabeth J. Miller and Ko Chwan Lwen, nurses; the cook, the captain and his four faithful trackers, and the publicity scout. Reached Wusuh in time to visit a temple, where Gung Nai Nai was scolded roundly, to no effect, by the priestess, for usurping her territory. Explored the cave in which 2,000 years ago books were stored secretly, to save them from being burned. Inspected our two-story, two-room day school, under the guidance of the teacher, a graduate of Eastview Schools. Chapel lamps lighted at 5 P. M. The "reached by a ladder" bell was rung at 5.30 P. M. Every red bench occupied at 6 P. M. service. Organ a curiosity.

December 6—Rode a rapid from my perch up behind the rudder—exhilaratingly dangerous, though terrific hard work for the boatman and his trackers. Walked 12 li. Saw an opium couch, and a bunch of six edible rats (a rarity in the district) in the inn where we dried our shoes over a charcoal fire—eight varieties of snores from the 12 peas in the four pods on the 39 x 5 boat at 6.30 P. M.

December 7—While ashore, saw the trackers lose control of boat rope and the consequent "to the rear" of our 39 x 5, down the rapids—no damage done. Watched a solemn cow pull a stone, six feet in diameter and five and a half feet high, around a track in an oil manufactory, and heard the music of the swinging beams that did the compressing. Showed

our passport at customs. Spied wagtails, wild ducks, and cornucopia four-in-one fish traps, not to mention rock formations and fossils that would delight the soul of a geologist.

December 8—Added 11 trackers, one a woman, to cross the Dragon rapid—several wrecks afloat as we were pulled through. On 10 li walk in the mud, passed villagers returning from market, carrying everything from a pig in arms (Yes! Really!) to colorful vegetables in "back" baskets. Miss Weil gave tracts to three women who were returning home with fruit and cloth. Their dialect sounded strangely different from that of Shenchow. In the town, above the ferry, spied three women picking fleas off the family porker. Chinese food delectable after the slippery hike. Tired trackers edged closer at lantern-light vespers.

December 9—Climbed 603 steps to Wang Tsun chapel, a Chinese building near a waterfall, and at the junction of three paths to the country. A busy day for the evangelists and nurses. A babe, in a basket on his mother's back, was a real Spartan when he had his burns dressed. Abscesses, sore eyes and worms common. Chapel so crowded I had to use a corner of the platform for my organ bench.

December 10—Left at 2.15 P. M. after a feast given by the evangelist. Donation of mushrooms. Saw two subterranean streams. Tracks climbed precarious ledges. Courageous boatmen, atop a cliff, throwing down wood that took a count of 12 to crash into the water below, ordered sharply by yells from our boatmen, to desist until we passed by. Anchored beside a great rock, topped with the straw hut of a fisherman.

December 11—Trackers' prize hen slipped overboard, waded nonchalantly to a rock where she calmly awaited the arrival of her rescuers. Anchored alongside a fleet of 15 fishing boats of big cormorants, each bird tagged with a distinctive colorful feather. The birds are valued at from five to ten dollars gold.

December 12—Reached Pao Tsing at noon, after a long, strong pull at the oars.

Warmly welcomed by the new evangelist and his family. Pitched camp in two second-floor rooms of the rented church property, to the right of the "heavenly well," the square opening in the roof of a Chinese house. Seven letters. Rah! Mr. Yen, Huping graduate, and a former teacher at Eastview Schools, called. Many soldiers at the evening service.

December 13—Visited General Chen's splendid Vocational School for Girls, his new kindergarten and his Middle School for Boys, with Mr. Yen, the teacher of English at the Boys' School, as our guide. A feast at 4 P. M. cooked by the Huping graduate. Evening service well attended, soldiers again predominating.

December 14—Toured by the light of eight torches, the famous Lions' Cave. Miss Weil, Gung Nai Nai and the Publicity Scout gave talks to the 160 girls at General Chen's school. The General gave us a feast thereafter, served by soldiers in the making. Teachers came back with us to sing tracts. Many women at street chapel meeting. Tea and Chinese oranges at home of an inquirer.

December 15—A dawn glorious! Miss Miller and I walked 45 li to Yungsui, leaving Miss Weil to hold the fort at General Chen's city. Sampled cakes fried in hot fat at a wayside brick oven. Caused a stampede of pigs that resulted in a veritable pig pile! Passed a "pray for safety" shrine, adorned in red, set up at a spooky place. Rice field terraces, an amphitheatre. A passing horseback rider had his heels in the stirrups and sleigh-bells on his steed. The Hartmans met us at the edge of the city and escorted us to our American hostel.

December 16—More than thirty Miao (aborigines) walked five miles to attend morning worship. Chapel crowded at both services.

December 17 and 18—Rehearsals for Christmas. Dispensary opened. Miss Miller operated on the left hand of a country woman while the crowd looked on. Secret rehearsals of "The Prodigal Son."

December 19—Walked with the Hartmans, plus Molly, the donkey, to two Miao villages. Saw geese herders, a subterranean stream and waterfall and a cathedral-like cave en route. Treated to

sweet potatoes at a picturesque farm house, while the three goats therein bleated a welcome, and the grass fire leaped higher and higher. Our host had his photograph of the first Christians at Yungsui framed in a clock case. Miao kiddies sang tracts at an impromptu get-together at the home of Mr. Hartman's personal teacher.

December 20—Fascinated by the handiwork of a maker of candy blow-toys. Saw how Miao braid is made. Hiked to a picturesque mill where rice and corn are ground by water power and by hand. Heard Miss Weil give an examination to an inquirer.

December 21—Helped Miss Miller select two Christmas goats for the Hartman Birthday Clubbers, at a wondrous market 25 li distant. Gatekeeper led the big goat home and once, when Mr. Goat was tired, he tied him to a clod of dirt. Little goat brought home in the "back" basket of our cook. Offered wine and water pipes at the "Noodles" house. Everything on sale at the street market from water buffaloes, shod with straw sandals, to corn, Miao braid and piglets.

December 22—Awakened by the death squeal of a next-door pig. Saw the blowing-up of said porker and watched the process of bean curd making. "The Prodigal Son" presented in typical Chinese style, by a mason, a cook, a carpenter, Mr. Hartman's personal teacher and a coolie, a cast that in port cities would not work together for caste reasons. Stage was a platform erected on four posts. Footlights, two swinging lanterns. Mr. Ko, nurse, was the star and the curtain pullers were the two orphan beggar boys whom the Hartmans have befriended. The immense standing audience was surprisingly orderly.

December 23—A great day—Fourteen men and thirteen women communed, including "foreigners," and the evangelists and members of both the Pao Tsing and Yungsui churches, now organized into one body. Formal dedication of the new \$1,500 chapel, the gift of Mt. Olivet Church, North Lima, Ohio. Mr. Swen, evangelist, was the principal speaker. Chapel adorned with Chinese decorations, including flags of the nations, festoons

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

LOOKING TOWARD THE REIGN OF INTERNATIONAL GOOD WILL

LONG before the sheen of green on the sunny side of the mountain proclaims that spring has arrived, the sap has been coursing through the trunks, limbs and twigs of the trees, but the appearance of the green is the formal announcement that spring has come.

Greater than the forces of nature which manifest themselves in seasons and times is the urge in mankind for the establishment of Good Will. This urge is in the soul and drives men hourly, daily, but there need must come a season when the urge comes to the surface, when it is ripe for expression. Such is the season of the annual meetings of the Interdenominational Missionary Conferences.

The hope, of those who are responsible for the Conferences, is to get the waves of feeling—alive with the missionary's experiences—into the hearts of Church members. Unfortunately in transmitting there is bound to be loss in the potential inspirational qualities, but the printed addresses delivered at these

meetings should be read. These contain the best thought and latest information of men and women who are in the vanguard of Christian interpretation and experience. The addresses will be printed in full in the annual reports of the Student Volunteer Convention and the Foreign Missions Conference of North America. The reports of the Home Mission Councils make equally valuable reading. The Home Mission responsibility in America and its island possessions can only be understood through a medium which presents a panoramic view of the diversified scope of Home Missions. The reports in the printed proceedings do this.

With limited space we can refer only in a brief way to these recent important conferences. This is especially trying since the echoes of the masterly, missionary challenges are still reverberating through our mind—the challenges looking toward the reign of International Good Will.

THINKING IN TERMS OF PEACE

We were thinking in terms of Permanent World Peace when the announcement came of the death of Woodrow Wilson, the Exponent of World Peace through a "Concert of Nations." We then realized that an idea which comes to fruition is mightier than an army.

The coincidence which brought his death and the award of the Bok Peace Prize within a few days gave a peculiar impressiveness to the whole matter of the Peace Plan.

On the photograph of the Glee Club '84 of Johns Hopkins University we find the pictures of the two young men whose names today are peculiarly associated with the thought of world peace, our

honored Woodrow Wilson and Charles H. Levermore, winner of the Bok Peace Prize. They were classmates at the University, co-laborers in the great ideal for the world.

We trust that every Woman's Missionary Society had the privilege of hearing the letters from the Presidents of the Classical Societies and of having the Winning Plan for Permanent World Peace presented for their consideration. Letters of instruction had been sent from the General President to each Classical President and she in turn was responsible to get the information to the President of the local societies.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

DURING the second week in January the Vernon Room, Haddon Hall, Atlantic City, became a Watch Tower for Foreign Missions, from the windows of which X-ray machines were turned upon Africa, China, Japan, India, the islands and South America. The negatives were interpreted by long-service missionaries and Nationals whose messages had their roots in the hearts of the people for whom they spoke.

Dr. James Endicott, of Canada, on the first night of the Conference, spoke with a never-to-be-forgotten courage and fearlessness on "Outstanding Problems of Foreign Missions." He charged that the Home Church, through her denominational and personal programs, aggravated the problems of the Foreign Field. "Keep denominations, if you want them, in America, but don't export them," said Dr. Endicott. He visualized the vast areas of God's earth on which the curse of paganism still rests; "parents born in paganism bring children into the world to grow up in paganism." With deep feeling he said: "Dare the Church become immune, cold, as long as there are people sitting in the shadow of darkness and death—a great gaping wound that could be healed if we could marshal our forces?"

Dr. D. B. Schneder was one of the principal speakers on "The Japan Situation." He challenged American Christians to concentrate upon the "rapidly moving nation," Japan, and said: "The spiritual regeneration of Japan is the most vital question of today." In proof

of his assertion he called attention to Japan as the only autonomous nation in the Orient, to the high form of Buddhism, entrenched in the government itself, to the Pacific Coast situation, etc., and summed all in the challenge, "The situation calls for a *new sense of duty*."

Rev. C. W. Iglehart, Japanese missionary, spoke upon the same theme. He, with his brother, another missionary in Japan, are associates of our missionaries in Japan. Dr. Iglehart knows Japan. For some years he was teacher in a Methodist College in Tokyo; then manager of the Methodist Book Concern, the largest Christian publishing house in Japan. Later he was an evangelist in Sendai and now he is teaching in a Boys' High School at Hirosaki.

On Wednesday night three Nationals, eminent among Christians in their respective countries, spoke on the theme, "Jesus Christ in the Thinking of the Orient."

To hear the addresses and discussions was an inspiration. To sit in the audience with three hundred and fifty men and women of whom we had heard and read was almost as much of an inspiration: veterans of the foreign field, a woman with a record of 44 years in the Sudan, another of 25 in Egypt, 30 in China and so on, Secretaries of Mission Boards, editors, authors of books. Women comprised one-third of the audience.

Dr. Allen R. Bartholomew presided at all of the sessions.

NOTES

Mrs. John Ferguson (United Presbyterian) has been elected President of the Council of Women for Home Missions, to succeed Mrs. Fred S. Bennett, and Mrs. E. H. Silverthorn (Presbyterian, U. S. A.) succeeds Mrs. H. W. Peabody as President of the Federation of Woman's Boards of Foreign Missions.

* * *

Beginning with the April issue there will be consolidation of the women's missionary magazines of the Presbyterian

Church, U. S. A. At this date the new magazine has not been named, but it will combine *Woman's Work* and *The Home Mission Monthly*. Miss Towne is the new editor. We congratulate.

* * *

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FEDERATION NOTES

THIRTY-ONE denominational Boards, with their large constituencies in the United States and Canada, go to make up the Federation of Woman's Boards of Foreign Missions of North America, with headquarters at 25 Madison Avenue, New York.

The annual meeting, January 5-7, held much of interest at each of its sessions.

Outstanding amongst the subjects discussed was that concerning a "Federation of Christian Women of the World." There is an awakening consciousness among the women of the world that needs guidance and direction. An intelligent comprehension of the problems of the home, the Church, social and educational welfare and industry, based on the Spirit and teachings of Christ, is essential.

Since the Federation of Women's Foreign Mission Boards of North America represents through its affiliated organizations the largest body of Christian women from all lands, it was decided that it was the proper body to undertake this world organization.

Another important topic was Law Enforcement. The Woman's National Committee for Law Enforcement represents twelve great national organizations of women, amongst them being the Federation of Woman's Boards of Home and Foreign Missions. These twelve organizations total a membership of ten million women, and have affiliated for a careful study of present conditions, and to plan and carry out a campaign of education to change perverted public opinion. The book presented for study is "Save America." Every society and guild in W. M. S. of G. S. should read and study this book and give it wide publicity.

Echoes from the International Missionary Conference held in Oxford, England, last July, were given by Mrs. Thomas Nicholson. Protestant Cause in Europe and Our Responsibility was discussed by Mrs. M. W. A. Montgomery and others.

All reports of the general work of the Federation will appear in the printed minutes of the meeting, which will be on sale at our depositories later in the year.

E. C. H.

ANNUAL MEETING OF THE HOME MISSION COUNCILS

THE 17th Annual Meeting of the Council of Women for Home Missions and the Home Mission Council was held at Atlantic City January 14-17. The stated theme, "Working Together," was clearly discernible in every report. The ensemble gave a clear perspective of the manifold contacts of Christian missionary endeavor and the efforts put forth to provide an active Christian environment for groups of people who would be satisfied with moral ethics or empty religious forms.

The respective committees reported progress in mission work among the Negroes, Mexican, New Americans, Orientals and Hawaiians. The reports on the activities of Mormons and the perplexing problems, social, political, national, financial, humanitarian and religious, of the Hebrews in America,

contained strong challenges to the Church to be open minded to the grave dangers involved in an attitude of indifference or neglect.

The Chautauqua Committee of the Council of Women reported a record attendance at the Chautauqua Home Mission Institute in 1923, registrations 1,560, exceeding the number of registrations the year previous by 310. The report of the Schools of Missions indicated increased study of Bible in all the schools.

Among the distinguished visiting speakers was the Hon. Wm. W. Henning, Assistant to the Commissioner of Immigration at Ellis Island. His address gave valuable information upon the engrossing question of the inadequacy of our present immigration laws.

THE STUDENT VOLUNTEER CONVENTION

AS a prelude to the meetings of the Federation of Woman's Boards of Foreign Missions, the Foreign Missions Conference of North America, the Council of Women for Home Missions and the Home Mission Council came the Quadrennial Student Volunteer Movement Convention at Indianapolis, Indiana, December 28th to January 1st..

Like a magnet the convention drew students and student leaders to the number of almost 7,000 from every section of America and from any centers of education in Europe and the Orient.

In many hearts there was an element of regret that students from a distance, especially those from the extreme West, had to be away from home on Christmas. A railroad train, under ordinary circumstances, engenders homesickness, and this traveling seemed like "Christmas Eve on Lonesome." While some fretted and regretted, there were those who courted the Christmas Spirit and brought it into the Pullman and made the Pullman seem almost like home. . . . It was Christ-

mas Eve on the Student Special, which was speeding across the continent with several hundred students en route to Indianapolis. Some homeloving person had thought of the Christmas tree about which the home folks would be gathering. As by magic a real Christmas tree was put up in each coach, and very quickly the tinsel'd glistenings and colored lights awakened real mirth and jollity among the half-homesick students.

The sessions opened December 28th. During four days six thousand students with active, alert minds contemplated upon the Gospel of Christ and man's relation to it. Someone characterized the convention as a spiritual dynamo for world evangelization. Such was the morale of the members in carrying forward the work of the convention that mature leaders came away with a feeling of assurance that future leadership was safe in the hands of such a body of students as had gathered for this quadrennial meeting.

STUDENTS ATTEND CONFERENCE AT INDIANAPOLIS

OUR denomination was well represented at the recent Quadrennial Convention of the Student Volunteer Movement at Indianapolis, Indiana. We may not have the entire list of those who attended, but the following institutions have reported their representation: The President of one of the colleges says, "I think it is a splendid thing for the Church to do her utmost to conserve the value of that student gathering." The Mission House sent four young men, Erwin Menger, Theophilus Hilgeman, Franklin Lahr and Oscar Hoffman; Heidelberg sent Forrest M. Keen, Donald Le Galley, Benjamin Herbster and the Misses Bertha Herzberger, Mary Ella Wetzel, Beatrice Peters and Magdalene Eberhardt; the representatives from Franklin and Marshall College were Paul A. Dunkel, Jr., Joseph Leinbach, William T. Lampe, Frederick D. Eyster, Vincent Faust; from the Seminary, Edward Butkofsky and T. Taguchi; the students

from Central Seminary were Francis Schlater, Frank Sheeder, Willis Mathias, Hugo Kellermeyer, Charles Dobos, Kalmen Toth, Bela Vasadi, Harvey Black, Shohei Kowta, E. Warner Lentz; J. Wesley Bare represented Ursinus College; Hood College sent the Misses Mary R. Dickert, Ruth Reiner, Edna M. Sheely and Dorothy V. Mantz; Miss Marion P. Firor, student at the University of Pennsylvania Medical School; Miss Annabelle Noss, Oberlin Kindergarten Training School; Mr. and Mrs. J. C. Stucki, Indiana University School of Medicine; Theodore K. Noss, Princeton University; and Stanley Reifsnider, a student of Chicago Medical School. Among the Professors from our institutions were Dr. H. J. Christman, the late Dr. James I. Good, Dr. M. Spinka, Central Seminary; Prof. P. M. Limbert, Franklin and Marshall College, and Dr. J. W. L. Jones, Heidelberg University.

WINNEBAGO WIGWAGS

Theodore P. Bolliger, General Secretary, Tri-Synodic Board

THIRTY of the Indian children reported at Neillsville, Wis., two days before the school began. By the afternoon of the first day, September 17th, every place was filled, and 78 scholars, from six to seventeen years old, had been enrolled. Ordinarily the Indian parents had thought little of promptness. Regularity and schedules had appeared to them but as white man's folly. If it didn't suit them to bring the children the first day, why then some other time, after a while, seemed quite as good. But this time, in spite of heavy rains, bad roads and long distances, the teams and autos managed to plow through on time. Why this sudden reversal of Indian habits? There was a reason. The scholars and parents had all been warned that those who did not report on time would lose their place and someone else would be accepted instead. The idea stuck. So great was the anxiety to be accepted that everyone was on time. The Indian agent who was present at the opening day declared: "I never saw anything like it in any of the other schools. I wish I could get them into the government schools like this. It would save me weeks of driving about and rounding them up."

But our joy was also filled with sadness, because a number had to be refused admittance for lack of room even on the first day, and during the following weeks more than fifty had to be turned away. Sometimes I think of the time when the Reformed Church will have a school of 150 Indian boys and girls at Neillsville, Wis. But, it is useless, the Church seems too poor to give these native heathen a better chance.

Eighty per cent. of the enrolled scholars come from heathen homes. It may be that the heathen parents think chiefly of the material benefits offered their offspring; or it may be that there is a dim realization of the superiority of the Christian religion; but at least, they beg us to accept their children. Some we know are prejudiced against the school because "there is too much Jesus teaching;" but these also bring their children. Our school is openly and frankly a "Jesus School." Everyone is taught the Bible and the Christian faith. Prayers and Christian song form a part of the daily life. Every teacher and worker of the school is a Christian and a member of the Reformed Church. Even the heathen see that our school is different and has a personal interest in each pupil. They



MISSIONARY STUCKI VISITING THE INDIANS

also see that the scholars who become Christians are changed to a remarkable degree. Hence, they are anxious to get their children in. Said a heathen father to one of our workers: "If you will lead my boys to go the Jesus Way, I will be glad." He had no use for that "Way" himself, but he was anxious that his boys should have a chance to go that way if they found it better than the way of their ancestors.

The Gospel quickly wins the hearts of the children. Recently, when the bedtime of the small boys arrived, the governess was busy with other matters and the little fellows had to go to bed alone. The matron came in soon afterwards, and finding all safely in bed told them to keep real quiet and say their prayers. "Oh, we did that already," came the unexpected answer. "What did you say?" asked the matron. They replied, "When we were all in bed, then we all got quiet and said our prayers together, all alone."

Last winter one of the older girls was very sick. She was a great favorite of the entire school and by her fine Christian life exerted a large influence. Her companions were greatly concerned about her. One day a group of the youngest girls, children from heathen homes, shyly said to their teacher: "We are praying for Ethel." Upon being asked what they prayed, the little hands were folded and the simple words of a table prayer were repeated. It was the best they knew. They wanted to give of their best. The Lord Jesus understood. He found the real meaning in their faulty words.

Three teachers are now giving full time to the weekday instruction, and one is giving part time. Grade for grade the work of the Indian school has been brought up to the standard of the public school. Upon completion of the eighth grade, the scholars are ready for the high school. Two girls and one boy are now taking high school work. A prominent judge of Neillsville said to Rev. Jacob Stucki recently: "You are doing a great work in your school. There is no other school in Neillsville that is making so fine a record." Probably he had heard how one of our Indian girls had taken highest honors in English during

her first year in high school. Or, perhaps, he had been at the County Sunday School convention and listened to another one of our girls repeat from memory one of the chapters of the Sermon on the Mount. The learning of the chapter had, of course, not been assigned her as a school task, but was undertaken from personal initiative because, "I wanted to know that chapter by heart." Give these Indians an equal chance and they will hold their own with our own youth in the race for an education.

The primary pupils are now taught in a separate room especially equipped for kindergarten and primary work. The Woman's Missionary Society of the Synod of the Northwest assumed the task of equipping this room. As most of the pupils in the first year can speak no English when they come, they must receive special attention. Manual training of many kinds is also part of the daily program. Everybody must do some real work every day. By the time the eighth grade is reached our scholars are familiar with the ordinary work of household, farm, garden and barn.

The entire salary of the three teachers is paid by the W. M. S. G. S. without the liberal support thus given by the women of the missionary societies and the contributions sent in from all parts of the Church, it would be impossible to continue the Indian mission on the present scale.

The Gospel not only cleanses the heart and mind, it is also profitable towards bodily cleanliness. Skin diseases, sore eyes and vermin are the most common possession of the Indians. The absolute necessity of cleanliness as the best preventive for such ills has been constantly drummed into the heads of scholars and parents. The lesson was grasped but slowly, but many have now mastered it. Never before did the pupils of the school report so neat and clean as this year. Never have they been so free from lice, and bedbugs, and itch, and sores, and inflamed eyes. Two brothers especially gave the teachers the surprise of their lives. Hitherto they had always brought from home a choice assortment of bugs and samples of half a dozen skin diseases. Their clothes had always been so

filthy that they had to be burned up immediately. This year they arrived spick and span with clean clothes from tip to toe, and to crown all this, they were free of bugs, itch and sore eyes. With pride the boys explained that they had taken a bath at least once a week all summer. As a consequence of this greater cleanliness during the vacation months, the children were all in exceptionally good physical condition upon their arrival. The disinfecting and delousing activities of the teachers have taken a great slump.

During the fall months Neillsville went through a severe smallpox epidemic. As the Indian has always been peculiarly subject to this dread disease, our school decided to take no risks. Uncle Sam sent four hundred vaccine points free of charge, and in one day the scholars and helpers were all vaccinated, 88 in number. Those that didn't have enough at the first helping, received another. There were some sore arms and queer feeling heads for a few days; but otherwise no bad after effects.

At Black River Falls the Indian congregation is also forging ahead. The congregation is regularly organized. An offering is brought at every service. The people are faithful and regular in attendance. Last winter after the rain had fallen for a couple of days and frozen as fast as it touched the ground, by Sunday all the earth was one vast sheet of

treacherous ice, incredibly smooth. Rev. Jacob Stucki worked his way to the chapel, sometimes on his feet, again on hands and knees. To hold a service seemed out of the question as most of the Indians had to climb up a long and steep hill to reach the chapel, and yet when the service began not an able bodied Christian Indian was missing. Even several mothers appeared with babies strapped to a cradle board hanging on their backs. To get up the hill it had been necessary to pull themselves from branch to branch or bush to bush; but they got to church, even though somewhat late. To the Indian heart it all seemed quite self-evident. It was the "Day of the Cross," as the Winnebagoes call Sunday; the chapel bell had sent out the invitation, "Come and worship, Come and worship; above all, they were Christians; why, of course, we are going to Church." So they were there. In their simple, primitive way our Winnebagoes are following Christ loyally. They are made of genuine Christian stuff.

In the name of God and to the glory of His Son, the Winnebago mission was begun forty-five years ago. Through the years He has blessed the work and crowned the labors of His servants with success. In His Name we push on. The hearts of the Winnebagoes are thirsting for the Living God. It is the task of the Reformed Church to lead them to the satisfying waters.

TEN
LITTLE
INDIANS
AT
SCHOOL



A HUNGARIAN PROGRAM

On the evening of November 20th the Woman's Missionary Society of St. James' Reformed Church, Allentown, presented a very unique Hungarian program, to which the congregation had been invited. This society has adopted a novel plan of having all members whose birthdays occur in a certain month serve as the program committee for that particular month. By this scheme every member of the society automatically becomes a member of the program committee at some time during the year. The November group conducted the program based on Chapter 3, "The Magyars in America." Mrs. John Heinly was the chairman. A solo was sung by Mrs. George Peters, and Miss Edith Carter, in Hungarian costume, sang the Hungarian National hymn. Rev. David B. Clark, pastor of the First Reformed Church of Bethlehem, gave a splendid address which was largely reminiscent of actual experiences with Magyars amongst whom he has been working for twenty years. Mrs. Erma Gaul Wolfretz, formerly a Hungarian deaconess of our Woman's Missionary Society of General Synod, sang the Reformation Hymn in Hungarian, accompanied by her husband, Charles Wolfretz. A splendid pre-Thankoffering playlet was given. The Society voted \$25 as a special gift toward a Sunday School Chapel fund for the Hungarian Reformed Church in South Bethlehem, which the pastor, Rev. Emil Nagy, assured them will be a great inspiration toward raising the required amount.

100 PER CENT HONOR ROLL

The following Societies are 100%—every member a subscriber to THE OUTLOOK OF MISSIONS:

Salem, Buffalo, N. Y.
 Emanuel, Lincolnton, N. C.
 Dubbs Memorial, Allentown, Pa.
 St. John's, Bucyrus, O.
 Ohmer Park, Dayton, O.
 First, Greensboro, N. C.
 First, Nashville, Tenn.
 Immanuel, Indianapolis, Ind.

THE PRAYER CALENDAR

The prayer for April is by the mother of Esther Shuey Snyder, in whose parlor, in Emporia, Kansas, the first meeting of the Woman's Missionary Society of Wichita Classis was held. Esther Shuey was born on the mission field while her father, the Rev. D. B. Shuey, was Western Superintendent of Missions. She was a graduate of Heidelberg University, a classmate of her husband, the Rev. George Randolph Snyder. She taught in the High School in Apple Creek, Ohio, for three years, while Mr. Snyder was taking his theological course in Central Seminary. She was always greatly interested in mission work, took part and sang at almost every missionary meeting she attended in this country, and her singing was greatly appreciated in China. Her young life was ended in Shenchowfu, China, after a serious illness, and the Esther Shuey Snyder building for training Bible women is a memorial to her.

W. M. S. QUIZ

1. *What Memorial Bible Training School is located at Shenchow, China?*
2. *Quote what Dr. Endicott said at the Foreign Missions Conference about marshaling our forces.*
3. *What important event took place at Central Seminary January 31?*
4. *Complete the quotation, "We cannot do more than pray until—"*
5. *Who said "If you will lead my boys the Jesus way I will be glad"?*
6. *What Missionary Society celebrated its fiftieth anniversary? What do you know about its President?*
7. *What body represents the largest number of Christian women from all lands?*
8. *Two exponents of permanent World Peace were members of the Class of '84 at Johns Hopkins University. Name the men.*
9. *Who gave a thousand-dollar thank-offering?*
10. *What magazine will help boys and girls to missionary intelligence?*

ANNUAL MISSION DAY AT CENTRAL THEOLOGICAL SEMINARY,
DAYTON, OHIO

FOR many years Mission Day at Central Seminary has been made an outstanding midwinter event. This year the occasion sustained the high standard of previous years. Beginning with the pageant, "The Cross Triumphant," on the opening night, January 31, until the last word of Dr. Zaugg's address, the motivating accent of the service seemed to fit into the closing words of THE SPIRIT OF LIGHT, "My work will not end until every seeking, searching soul has been led up to the same INNER SHRINE OF LIGHT"

"The Cross Triumphant," the pageant prepared by a group of Reformed missionaries in Japan, was presented by representatives of the Woman's Missionary Societies from the Reformed Churches of Dayton. Each society, together with the students of the Seminary, acted an episode.

Throughout the pageant the Japanese atmosphere was maintained by the correct use of imported accessories and the careful study of Japanese customs. The costumes, direct from Nippon, the Japanese furniture and decorations, the strange, jiggling, hopping of the women as they glided on and off the platform, the peculiar posture, the chop sticks and the heavy aroma of burning incense, caused staid, old Central Reformed Church to fade away. We were in Japan.

The first part of the pageant, "Darkness," is a tale of hardship. It is the home of a Japanese Jesuit priest in the year 1557, where the followers of the Cross were tested, e'en till death.

The interlude between part one and part two represents the passing of four centuries.

The second part, "Dawn," is divided into two episodes: "Suffer little children to come unto Me" and "With God is wisdom and strength." The missionaries are now our own. Through our schools and churches they are reaching into the homes of Japanese. Little children express their desire to attend a mission school, and get there in spite of the fears of the grandmother that the wrath of

dead ancestors will bring disaster. The natural sequence of the Christian kindergarten is the Christian higher school. The little girl, Yuki, is at Miyagi Girls' School, the little boy, Saburo, at North Japan College. Christianity now grips their lives and all is given to Jesus

The third part opens as a scene in the room of Yuki, now an evangelist. In the midst of her happiness comes the word to return to her parental home to marry the choice—of her love?—no—of her parents. She is distracted with doubts. Is the chosen man a Christian? Are the coming years to be happy with one of her own faith? Or are they to be years of misery with one who hates the ONE she loves?

Fortunately, the chosen husband is a Christian, and together the two work hand in hand for Christ.

One day at a family gathering the old grandmother gives to her granddaughter a package, which has been handed down in the family from generation to generation. The seal on the package has never been broken. According to the grandmother, to break the seal will bring great distress. The granddaughter, released from the fear of old superstitions, breaks the seal and opens the box. Her astonished eyes look upon a Cross. It was the Cross for which the old Jesuit priest had died. It truly was THE CROSS TRIUMPHANT.

The addresses on the following day were arranged to cover, in a general way, the scope of work of the Reformed Church. Mrs. Annetta H. Winter represented China and Dr. Elmer H. Zaugg, Japan. The address by Dr. Theodore P. Bolliger, on "The Westward Push," was a presentation of the work of Home Mission Boards throughout the western portion of our country. Rev. John Little, of Louisville, Kentucky, Superintendent of the Colored Mission in that city, maintained by affiliated Boards, of which our Home Board is one, told of the work being done there.

At the Fellowship banquet, President Harrison Ludwig, of the Y. M. C. A.;

Dr. F. W. Leich, of the Seminary faculty, and Rev. Nevin Mathes, President of Miami Classis, spoke. They presented a triangle of fellowship which will go with the Seminary men into every corner of the world.

GOLDEN ANNIVERSARY

When a Missionary Society has been "carrying on" for fifty years special mention should be made of the occasion. On November 25th the Missionary Society of St. Paul's Church, Mahanoy City, Pa., celebrated its fiftieth anniversary. The history of the Society as read on the occasion was most interesting and showed that in its early days it was a Congregational Society contributing to the benevolences of the local church as well as to the work of the Woman's Missionary Society of General Synod. The history records only five Presidents, all of whom are still living. Four were present at the anniversary.

About eight years ago the Society became actively identified with the Woman's Missionary Society of Schuylkill Classis as a Woman's Missionary Society. Mrs. C. V. Smith, mother of Prof. Arthur Smith, in Japan, is the active President. Under her leadership the Society has been pursuing the prescribed courses of Mission Study, which are most popular.

The annual Thank-offering service was held in connection with the anniversary. It was the largest in the history of the Society. Mrs. E. H. Sheirer is the Thank-offering Secretary.

Another special feature of the anniversary was the gift of a Life Membership in the Woman's Missionary Society of General Synod to Mrs. Caroline Wagner by her children.

The anniversary address was delivered by Carrie M. Kerschner, Executive Secretary of the Woman's Missionary Society of General Synod, who was commissioned in St. Paul's Church for special Christian Work while a member of this Society. We bespeak for this organization an increased sphere of usefulness and, in the words of Miss Kerschner's text, pray that they may ever "Move forward."

ORGANIZATION NOTES

The Girls' Missionary Guild is in the lead this month in organization. Eastern and Pittsburgh Synods are tie, each reporting four new Guilds. Ohio Synod reports a new Guild and two new Mission Bands.

Those reported from Eastern Synod are Mountville, Pa., Trinity Reformed, Miss Anna Leidy, President, organized by Mrs. J. W. Zehring; Milton, Pa., St. John's Reformed, Isabelle Lindner, President; Miss Helen B. Follmer, organizer; Phoenixville, Pa., St. John's Reformed, Elizabeth Hannum, President; organized by Mrs. Arthur Dette; Orangeville, Pa., Cleota F. Stiner, President; organized by Mrs. Mary Anderson.

Miss Alma Iske, Field Secretary of Girls' Missionary Guild, itinerated through Westmoreland and Allegheny Classes and reports four new Guilds as the result. Yukon, Pa., Grace Reformed, Janet Mason, President; Derry, Pa., St. Paul's Reformed, Mrs. A. M. Zeth, President; Butler, Pa., Bethany Reformed, Pearl Boyer, President; Evans City, Pa., St. John's Reformed, Elizabeth Evans, President.

Miss Iske also organized a Mission Band at Youngstown, Ohio, Bethelhem Third Reformed, of which Mrs. E. J. Heberling is the leader.

Mrs. Annetta H. Winter is the leader and organizer of a new Mission Band at Prospect, Ohio, Zion's Reformed.

A new Girls' Missionary Guild was organized at Detroit, Mich., Grace Reformed Church, by Miss Martha E. Zierdt. Marie Rothenberg is the President.

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

MISS KERSCHNER HEADS A NEW PHASE OF CO-OPERATION

At the recent meeting of the Federation of Woman's Boards of Foreign Missions, Miss Kerschner was elected chairman of the Standing Committee on Church and Missionary Federations. About a week later she was made chairman of a similar committee in the Council of Women for Home Missions. This is the most advance step in co-operation attempted by the two organizations. During the past, work has been done jointly by the two committees, but the above actions by which the same woman was made chairman of the Committee by the two organizations marks a most decided departure from established custom.

Our Mission Study text books have taught co-ordination of Christian forces and it looks as though the precepts were beginning to bear fruit in practice. Mission Boards are co-ordinating their work, uniting their forces. In doing this many

people are passing through death throes in ambitions, prejudices and established customs, but nevertheless step by step this process of co-ordination is proceeding. This new basis of co-operation between the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions is but another step in the general movement.

To move into this untried field will require a masterly handling of situations—situations hedged about with customs hard to change. No one could expect unanimity as to the wisdom of choosing the same woman to be chairman of similar committees from two organizations, yet there was unanimity in expressions of confidence in the ability of Miss Kerschner to carry this, if any person could do so.

DEPARTMENT OF STEWARDSHIP

Mrs. D. A. Winter, Secretary

STEWARDSHIP OF PRAYER

“EVERY Christian is called to worship God by contributing prayer and service and money,” is one of the axioms in Cushman's Stewardship Catechism. There is no command to pray in any of the earlier books of the Bible, but most of the patriarchs were men of prayer. Neither is prayer enjoined in the Ten Commandments. Tithing and praying are alike in these respects, although I know of no Christian who denies the obligation of prayer.

When Moses prayed with uplifted hands the Israelites prevailed over their enemies. Samuel said, “God forbid that I should sin against the Lord in ceasing to pray for you.” The disciples continued steadfastly with one accord in prayer and in supplication, and then the Holy Spirit was given.

“We cannot do more than pray until after we have prayed.” “The army of the Lord advances on its knees.” Jesus invites His friends to ask anything in His name and it shall be done.

Prayer is a trust for which the Christian steward must give an account, and alas, alas, we are as lax in this respect as we are in our giving. Our age is famous for practical enthusiasm and spiritual shallowness. Service is the popular note. Perhaps our failure in prayer is due to our splendid enthusiasm for service.

“Dear Lord and Father of mankind,
Forgive our fev'rish ways.”

We must be able to pray intelligently. Dr. Fleming tells of an old Panjabi Christian who asked to be taught more geography that he might know more about which to pray. How many of our missionaries—home and foreign—can you pray for by name? How many of our mission stations can you locate on the map?

Let us observe our stewardship of prayer with a definite program of prayer and a definite time for prayer.

MRS. HENRY GEKELER,
*Stewardship Secretary of W. M. S.,
Tuscarawas Classis.*

Literature Chat

CARRIE M. KERSCHNER

WE believe every congregation is busy preparing for the intensive course on Japan during this month (February 1st). In case YOU have not yet begun, there is still time to do what everybody else seems to be doing. Order your books from the addresses given below. "Creative Forces," 50c, for discussion groups for men and for reference for the Woman's Missionary Societies, who are using "The Woman and the Leaven in Japan," 50c; Young People are studying "Japan on the Upward Trail," 50c; Intermediate Groups, "Young Japan," 40c; while for Juniors we have "The Honorable Japanese Fan," 40c, and for Primary Grades the "Japan Mission Stories and Pictures," 50c. Other material, such as maps, songs and pictures, are also available.

A few copies of the Special Japan issue of the *Missionary Review of the World* are still available at 25 cents each.

"Come and have a cup of tea
At our Japanese party."

If you have not yet held a Japanese party, use the above form and write the words on a cup and saucer shaped invitation. Seven girls in Japanese costume may represent the seven colleges mentioned in the chapter. Miss Ume Tsuda, who has written the opening message for this chapter and whose picture appears on page 129, is at present "carrying on" under great difficulties. The fire, following the earthquake, completely destroyed their school buildings. Miss Hartshorne, a trustee of the school, and Mrs. Abiko, a sister of Miss Tsuda, from San Francisco, are touring the United States to raise money for rebuilding.

Consult "Japan on the Upward Trail," Chapter 3, for a biographical sketch of Joseph Hardy Neesima, mentioned on page 117. Use the leaflet, "Stop a Moment," 5c, in connection with page 129, and all available material on our own educational institutions, "The Miyagi Jo

Gakko" and "Tohoku Gakuin" (*Messenger* of January 31st).

Pages 58-63 in "Japan on the Upward Trail" will give you a splendid account of student life in Japan today.

Miss Yasui is now President of the Tokyo Christian College for Women, page 119. Vassar is the "Sister College" in America. Send to 300 Ford Building, Boston, Mass., for *The Shuttle*, the college paper.

If you have not given "The Cross Triumphant," send for it at once, 35c postpaid. (It has been erroneously advertised at 25c.) The pageant may be effectively used as "readings." Close with the Valedictory address given by a girl in cap and gown.

Girls' Missionary Guild Celebration Packets, 35c each. "A Quest for Happiness," 10c; Souvenir booklet, 15c. "Follow the Gleam," 10c each—in lots of 25 or more, @ 2c each. Girls' Missionary Guild Song Books, 10c each.

Eastern and Potomac Synods, please order from Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa.; all other Synods should send orders to the Woman's Missionary Society, No. 6 Remmele Block, Tiffin Ohio.

INSTITUTES, 1923

"YES, and one learns so much at Institute." The splendor of an Indian summer day was fading as a group of women, enthusiastically discussing the day's program, strolled to the waiting cars. The Institute had been a success. It had fulfilled its purpose, that of teaching. For it was for the purpose of teaching that the Educational Institute was originally established. It is here that the work of the coming year and problems vital to a successful organization are discussed.

From all sections have come enthusiastic reports of this year's Institute. With the exception of a few Classes which had good reasons for omitting it the Institute was universally held. This is particularly gratifying when we remember that the responsibility of holding the Institute was placed upon each ind

vidual Classis, for the W. M. S. G. S. did not finance the project this year, as it had done heretofore. It has been demonstrated beyond doubt that the women *want* the Institute and we can safely say that the Institutes have come to *stay*. Lack of space forbids a lengthy report, but we feel that you must know some of the fine comments we have received.

"My committee was wide awake and we can report a most successful meeting. We were especially pleased with the attendance, for although it was a stormy day we had 101 present."—Kentucky Classis.

"A special offering was taken and pledges made for a Victrola for Miss Traub to use in the new hospital in China."—Tohickon Classis.

Miss Helen Nott writes: "I was proud of our girls, too, because they are reluctant about appearing in public. They prepared well and put things across in fine style. We gave \$45 for the primary room at the Indian School."

"Considering our local conditions, we feel that the Institute was well worth while."—Sheboygan Classis.

"The day (balmy as October), the attendance (190), the speakers, the spirit of fellowship—everything was all, yes more, than anyone could wish for. The fall Institutes have come to *stay* in Mercersburg Classis."

"We had a fine Institute at Newport this fall, the best we have ever had. The people co-operated splendidly and the ministers attended."—Carlisle Classis.

"We have such thoroughly good times, the people come out for that better than for any other meeting."—Goshenhoppen Classis.

"The impersonations of missionaries were especially enjoyed. They were given by women personally acquainted with the missionaries. Plans concerning speakers miscarried at the last minute and it was fine to see how well local women can do if necessary."—Lehigh Classis.

"More than 200 present. The offering, \$28.25, was given to Miss Detweiler, a student in the Deaconess Training School."—Philadelphia Classis.

"Altogether the Institute was a blessing to all who attended—a happy and

beneficial gathering which will surely bring forth good fruit."—Virginia Classis.

"Even though it was inconvenient to get to our meeting, we had 124 present."—Schuylkill Classis.

"We had a very good Institute, with the largest attendance we ever had, 160. We were able to have Mrs. Annetta Winters with us as special speaker. She is certainly a wonderful little woman and can tell of the work in a way that holds her audiences."—Tuscarawas Classis.

"Everything seemed to combine to make the Institute a success."—East Pennsylvania Classis.

North Carolina Classis held its Institute in three sections. Attendance, 272. The offering, \$52.25, was divided between the Woman's Hospital in China and the Community House. "All told, our Institute well paid for the time, sacrifice and work put into them by a number of us."

"Our attendance was larger than ever. The G. M. G. took an active part in the program."—Lebanon Classis.

Pittsburgh Synod financed the Institutes of its five Classes through the offerings lifted at each Institute. After all traveling expenses (speakers were exchanged), expenses of printing, etc., were paid, a substantial nucleus for next year remained in the treasury. For presenting the Hungarian work these Institutes were especially fortunate in having two Hungarian pastors, Rev. Vasvary and Rev. Horvath, as speakers. "We were fearful that when we had no outside talent to offer, especially no missionary, that our attendance would drop, but every Classis reports an increase over last year. From all reports we are assured that the Institutes were a success in every way."

J. M. J.

NOTICE

The sketch of Joseph Hardy Neesima, for the May program on "The Woman and the Leaven," will be published in the April issue instead of March as listed in the Program Outline.

THANK-OFFERING DEPARTMENT

Mrs. Allan K. Zartman, Secretary

LESSONS OF THANKFULNESS

Anna, a prophetess, a widow, four score and four years old, departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord and spake of Him to all them that looked for redemption in Jerusalem.—Luke 2: 38.

Offer a sacrifice of thanksgiving, and proclaim and publish the free offerings, O ye children of Israel, saith the Lord.—Amos 4: 5.

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4: 6.

The imperative command: Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1: 8.

We who have every opportunity of knowing and serving God should remember that He will require much from us.

For unto whomsoever much is given, of him shall be much required.—Luke 12: 48.

There are many about us who need our help, our sympathy. We should not give grudgingly, but graciously and lovingly.

And whosoever shall compel thee to go a mile, go with him twain.—Matt. 5: 21.

We should give to our heavenly Father every day our loving thoughts, our deepest gratitude and generous gifts and with the Psalmist say, Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.—Psalm 68: 19.

Let us who are so deeply interested in the Thank-offering Department of our dear Church ponder these beautiful passages from God's Word and make them a reality in our own lives. This is the time to make a new beginning. If we

would make this new year a source of glad rejoicing, then we must begin now. Let us not wait until months roll by before we send the little messengers, the thank-offering boxes, out into the homes that every day in the coming year may be a thank-offering day. God will provide means for the worthy use of all that He has entrusted into our care. What a wealth of opportunity He gives to us that we may give expression of our gratitude to Him by giving to make the world brighter and better because we live. We may have partnership in so many worthy enterprises. We may help to educate teachers and preachers, we may carry the message of the everlasting Gospel into the far corners of the earth where they have never heard the sweet story, we may feed the hungry and clothe the naked. If Christ is all the world to us, let us unite our forces to carry the good news of salvation into the darkest regions.

Our Thank-offerings should grow because we are growing in liberality.

What of 1924 for the Thank-offering? Secretaries of Thank-offering, one and all, let us put forth our best effort in the name of Jesus Christ to make it the most glorious year that we have ever had.

"In every woodland tree,

Each wayside flower,

My eyes behold Thy goodness, Lord,

In each glad shower

And softly singing breeze I see

A love-token, dear God, from Thee."

"The friend who came to me

From out the night

Was Thy hand reaching out, O Lord,

To point the light.

Even the dark was meant to be

A love-token, dear God, from Thee."

"For every gift so free,
Or large or small,
I ne'er can show my gratitude;
But here's my all,
A joyful heart, each day to be
A love-token, dear God, to Thee."

Blessed be the Lord, who daily loadeth
us with benefits, even the God of our
salvation.

A THOUSAND-DOLLAR THANK-OFFERING

"The earnest people of the San Francisco Japanese Mission have been busy raising funds to meet some of the extras which always are needed in building and furnishing. This morning they handed me \$1,000 in cash, terming it a Thank-offering." So writes Supt. Evemeyer.

The gracious and substantial expression of thankfulness on the part of the Japanese Christians of San Francisco for the Community Building is most heartening to the W. M. S. G. S. Because of the number of groups who have a thank-offering interest in the Community House, the following figures will be of interest: \$45,000 from the thank-offering of the W. M. S.; \$500 from the G. M. G. thank-offering; \$1,169 from Mission Band thank-offering, and now the \$1,000 thank-offering of the Japanese themselves. The Community Building is truly a Thank-offering Building.

Girls' Missionary Guild

MRS. J. EDWARD OMWAKE, SECRETARY

"JAPAN ON THE UPWARD TRAIL"

CHAPTER II

THE prevailing religions of Japan are Shintoism, Buddhism and Confucianism. Shintoism is Japan's most primitive religion. It is a mixture of emperor, ancestor and nature worship. Its only moral code is loyalty to emperor and to family. It exalts simplicity, pur-

ity, racial unity and nature worship. It has no teaching concerning a future life.

Buddhism came to Japan from China in the sixth century. Its originator was Prince Siddartha, Gautama Buddha, the Enlightened One. It has an elaborate philosophy of life, but it teaches no personal God, and has no Saviour. Its doctrines are: 1. The transmigration of souls. 2. Pain exists. 3. The cause of pain is desire. 4. Pain can be ended by suppressing desire, which can be accomplished by right faith, right judgment, right language, right purpose, right practice, right effort, right thinking and right meditation.

Confucianism was founded by the Chinese sage, Confucius. It is a system of ethics with the nation and the family at the center. Its cardinal virtues are loyalty to the emperor and filial piety.

1. When and by whom was Christianity introduced into Japan?

2. How did "trade" become the hand-maiden of Christianity?

Assignments:

1. Find out something about the missionary operations of the Jesuits in our own country in colonial days.

2. Find points of resemblance between the early heroes of the faith in Japan and the martyrs of the early Christian Church in Jerusalem.

3. Tell the story of Lady Hosokawa.

4. Give the history of the Kumamoto Band, the first "Christian Student Movement" in Japan.

5. Tell the story of Colonel Yamamuro, "the General Booth of Japan."

6. Read the experience of Mr. K. Yamamoto in "Creative Forces in Japan"—pp. 133-134—to see how the old religions of Japan motivated by the teachings of Jesus can make the strongest kind of Christian men and women.

Thank Offering Boxes for the Girls' Missionary Guild: Now is the time to secure and distribute these if the Thank Offering goal of \$5000 is to be reached next year. Eastern and Potomac Synods order from Miss Carrie M. Kerschner, room 416 Schaff Building, 1505 Race street, Philadelphia. All other synods order from Woman's Missionary Society, 8 Remmele Block, Tiffin, Ohio.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

MOTHERS AND THE MISSION BAND

THE most successful mission band work can be done where mothers show an active interest in the missionary training of their children. Mission Bands are organized, not to relieve mothers of their duty, but to assist them in dedicating their children to the Lord in acts of devotion and service and in rearing them under influences that shall mold them into useful citizens in the kingdom of Christ.

Motherhood and childhood are inseparable in idea and fact. A Christian mother will feel the necessity to instil a spirit for world christianization in the on-coming generation. She understands that missionary teaching will make for a future generation with such international good will that a peace plan may even not be necessary. She knows that the anxieties of motherhood and the sorrows of children in non-Christian lands will recede before the gospel. The Mission Band trains toward that ideal.

We cannot blame a Mission Band leader for becoming discouraged with a low attendance, when mothers withhold her interest, help and approval that puts The mother's influence is essential. It is their encouragement and co-operation, the stamp of authority on what is taught. It is the mother's part to take a favorable attitude toward the Mission Band and become acquainted with the leader. A visit from a sympathetic mother is an inspiration to the leader. Mothers can show an interest by encouraging regular attendance, entering into the plans of the leader, helping the children with home work and assist in raising funds. They can reinforce the teaching by conversation with the children at home, help the children to remember the day and hour of the next meeting and get the children off to the meeting on time.

In conclusion I want a word with the mother of a child of Mission Light age. I trust you will have your child enrolled as a Mission Light. In case no one has made such an enrollment, then you do it. Should there be no Mission Band in your congregation organize one or get some one else to do it and be sure to enroll the Mission Lights.

To the Statistical Secretaries and Secretaries of Departments of the Woman's Missionary Societies—General Synod:

Dear Co-Workers:

A complete set of blanks was sent to each Synodical Statistical Secretary, which blanks were explained at the last Synodical meetings. You will note that the large blank containing all departments of work are for Classical and Synodical Statistical Secretaries only.

The Classical Statistical Secretary will make out three reports: 1st, for the minutes of Classis; 2nd, for the Synodical Statistical Secretary; 3rd, for her own use.

The Synodical Statistical Secretary will likewise make out three reports: 1st, for the Synodical minutes; 2nd, for the General Statistical Secretary; 3rd, for her own use.

Local reports to be gathered by April 1st.

All Classical reports will be in the hands of Classical Statistical Secretaries by April 10th. Classical Statistical and Departmental Secretaries will report to the Synodical Secretaries by April 15th. All Synodical Statistical and Departmental blanks are to be gathered by April 20th. General Secretaries will report to General Statistical Secretary by May 1st.

Classical Secretaries of Departments will make out two reports: 1st, for the Statistical Secretary of Classis by April 1st; 2nd, to the Synodical Secretary of her Department by April 15th.

Classical Treasurers will make out a report for Classical Statistical Secretaries.

Please note carefully the following:

Classical Statistical Secretaries will receive their report of membership of Women's Secretaries from the Classical Secretary of Organization and membership. The report of Budget and all moneys received will come from the Classical Treasurer. A blank, which will be sent out by the Synodical Treasurer, has been prepared for both of these departments. No moneys from local societies will be reported except that which has been passed through the regular channels. Secretaries of Departments will gather their reports on blanks prepared for their departments, which will cover local organizations.

Respectfully,

ANNA L. MILLER, General Statistical Secretary.

DIRECTORY OF OUR FOREIGN MISSIONARIES

Our workers in Japan, China and Mesopotamia need the prayers, sympathy and help of their friends in the home land. They will be glad to receive occasional letters.

Letter postage to Japan, China and Mesopotamia, five cents for the first ounce and three cents for each additional ounce or fraction.

Date of Arrival	Name	JAPAN	Residence
1883.	Rev. Jairus P. Moore, D.D.....		Sendai
1887.	Rev. David B. Schneder, D.D., and wife.....		Sendai
1892.	Rev. Henry K. Miller, D.D., and wife.....		Tokyo
1895.	Rev. Christopher Noss, D.D., and wife.....		Sendai
1896.	Rev. Paul L. Gerhard and wife.....		Sendai
1900.	Rev. Allen K. Faust, Ph.D., and wife.....		Sendai
1901.	Miss B. Catherine Pifer.....		Tokyo
1905.	Rev. William G. Seiple, Ph.D., and wife.....		Sendai
1905.	Miss Mary E. Gerhard.....		Sendai
1906.	Rev. Elmer H. Zaugg, Ph.D., and wife.....		Sendai
1907.	Miss Kate I. Hansen.....		Sendai
1907.	Miss Lydia A. Lindsey.....		Sendai
1911.	Rev. Carl D. Kriete and wife.....		Yamagata
1913.	Rev. Ezra H. Guinther and wife.....		Sendai
1914.	Rev. Alfred Ankeney and wife.....		Aomori
1915.	Rev. Paul F. Schaffner and wife.....		Wakamatsu
1916.	Prof. F. B. Nicodemus and wife.....		Sendai
1917.	Prof. Oscar M. Stoudt and wife.....		Sendai
1918.	Rev. Dewees F. Singley and wife.....		Morioka
1918.	Miss Mary E. Schneder.....		Sendai
1919.	Rev. Frank L. Fesperman and wife.....		Yamagata
1919.	Mr. Arthur D. Smith and wife.....		Sendai
1920.	Rev. W. Carl Nugent and wife.....		Wakamatsu
1920.	Rev. I. George Nace and wife.....		Sendai
1920.	Miss Catharine L. Nau.....		Sendai
1921.	Mr. George S. Noss and wife.....		Sendai
1921.	Miss Helen I. Weed.....		*Kobe
1921.	Miss Gertrude E. Pamperrien.....		*Kobe
1922.	Miss Helen E. Otte.....		Sendai
1922.	Rev. Gilbert W. Schroer and wife.....		Sendai
1922.	Miss Aurelia Bolliger.....		*Kobe
1923.	Miss Mary V. Hoffheins.....		Sendai

CHINA

1900.	Rev. William E. Hoy, D.D., and wife.....	Yochow City, Hunan
1905.	Rev. Paul E. Keller and wife.....	Changsha, Hunan
1906.	Rev. J. Frank Bucher and wife.....	Shenchowfu, Hunan
1906.	Prof. Horace R. Lequear and wife.....	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife.....	Yochow City, Hunan
1908.	Miss Alice E. Traub.....	Yochow City, Hunan
1908.	Dr. William F. Adams and wife.....	Yochow City, Hunan
1910.	Miss Rebecca N. Messimer.....	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife.....	Yungshul, Hunan
1913.	Miss Gertrude B. Hoy.....	Yochow City, Hunan
1914.	Prof. Karl H. Beck and wife.....	Shenchowfu, Hunan
1914.	Miss Helen B. Ammerman.....	Yochow City, Hunan
1914.	Miss Elizabeth J. Miller.....	Shenchowfu, Hunan
1914.	Miss Mary E. Meyers.....	Yochow City, Hunan
1916.	Miss Marion P. Firor.....	Yochow City, Hunan
1916.	Rev. J. W. Owen and wife.....	Yochow City, Hunan
1917.	Miss Esther I. Sellemeyer.....	Shenchowfu, Hunan
1917.	Miss Minerva Stout Weil.....	Shenchowfu, Hunan
1917.	Prof. George Bachman.....	Yochow City, Hunan
1919.	Rev. George Randolph Snyder and wife.....	Shenchowfu, Hunan
1919.	Rev. Sterling W. Whitener and wife.....	Yochow City, Hunan
1920.	Miss Ruth F. Snyder.....	Yochow City, Hunan
1920.	Mr. Clarence E. Heffelfinger.....	Shenchowfu, Hunan
1920.	Miss Anna Katherine Zierdt.....	Shenchowfu, Hunan
1921.	Miss Sarah R. Moser.....	Yochow City, Hunan
1922.	Rev. Jesse B. Yaukey.....	Yochow City, Hunan
1922.	Rev. Hesser C. Ruhl and wife.....	Yochow City, Hunan
1922.	Dr. William M. Ankeney.....	Shenchowfu, Hunan
1922.	Rev. Louis C. Bysted and wife.....	Shenchowfu, Hunan
1922.	Miss Erna Flatter.....	Shenchowfu, Hunan
1922.	Miss Sara E. Krick.....	Yochow City, Hunan
1922.	Mr. Ethelbert B. Yost.....	Shenchowfu, Hunan
1923.	Miss Irma R. Ohl.....	*Nanking
1923.	Miss Mildred Bailey.....	*Nanking
1923.	Dr. J. Albert Beam and wife.....	Yochow City, Hunan
1923.	Miss Ina V. Long.....	Yochow City, Hunan

MESOPOTAMIA

1924.	Rev. Calvin K. Staudt, Ph.D., and wife.....	Baghdad, Mesopotamia
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*At Language School.

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Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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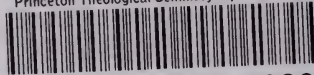
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